

THE
EVANGELICAL
QUARTERLY REVIEW.

NO. LVIII.

APRIL, 1864.

ARTICLE I.

THE PATRIARCHS OF THE LUTHERAN CHURCH FROM
HALLE*.

Your attention is invited to a consideration of the life and services of the men, who may be justly regarded as the founders of the Lutheran Church in this country, whose hearts animated with love, and whose hands, nerved with faith and mighty power, commenced the work here, when everything was yet to be accomplished, whose indefatigable and self-denying efforts, whose earnest and faithful life illustrated and defended the doctrines and duties of the Church, which they loved, and for whose advancement they labored and toiled.

At a very early period in the history of the American colonies there had been numerous settlements of Lutherans in different parts of our land, and some few of them had been provided with able and devoted ministers, but as a general thing, our Lutheran interests were sadly neglected. Fre-

*Delivered by appointment of the Historical Society of the Evangelical Lutheran Church, at the meeting of the General Synod, in Lancaster, May 7th, 1862, and published by request.

VOL. XV, No. 58. 21

quently those, who had assumed the sacred office, were of doubtful character, ignorant and destitute of piety or love for the work, self-constituted pastors, who ministered in sacred things with the same feelings and motives, with which individuals engage in some secular profession. "In those days, there was no king in Israel, but every man did that, which was right in his own eyes." Deprived of the advantages of a regular ministry, many of the aged became callous and indifferent in the service of their Master, and the young grew up, in ignorance and vice. The Lord's vineyard ran to waste and multitudes perished. Yet there were those who remained "stedfast and immoveable," who earnestly desired the watchful care of the faithful shepherd to direct their religious devotions in the manner, to which they had, from their childhood, been accustomed. In their destitution they naturally turned to their transatlantic brethren, whose sympathies and interest were not solicited in vain. In reply to repeated and importunate applications relief, at last, came from the Orphan House at Halle, at the time, under the superintendence of Prof. G. A. Francke, son of the immortal founder, who had rested from his labors in 1727, but whose fervid piety and active missionary spirit still pervaded the Institution and were reflected in the character of all, who emanated from its sacred halls. From this period (1742) the condition of our Church in this country gradually improved. It took a position and exerted an influence. It enjoyed the uninterrupted confidence and cordial regard of Christians of every name. Let us, this evening, with kind and grateful thoughts, gather around the graves of these *Patriarchal Fathers*, the venerable pioneers of Lutheranism in this Western world, whose memory the Church loves and reveres—not so much for the purpose of finding any new facts in reference to them, as to refresh our minds and our hearts with reminiscences of their eminent virtues and faithful services. They have all passed away. Their forms have faded from our sight; their voices have been hushed in our ecclesiastical councils, they rest from their labors and are now before the throne, among the "spirits of just men made perfect," in the eternal adoration of the living God. But their works do follow them. The train of events which they put in motion will never die. Even if their children should fail to "garnish their sepulchres," the impression they produced on the age, in which they lived, the moral power, which they

exerted during life, will be transmitted with unimpaired vigor and will continue to be felt till the end of time. The influence of character cannot be destroyed by death. *Vivit enim, vivetque semper.* It guides, restrains, silently but irresistibly impresses itself upon successive generations and, from year to year, achieves fresh conquests. The memory of the good cannot perish. It is in the grateful keeping of many hearts. It is held in everlasting remembrance. It lingers among us, after the sunset of the tomb, to shed light and to diffuse a rich fragrance among those who still survive.

Of this faithful band of Patriarchs comes first, *facile princeps*, HENRY MELCHIOR MUHLENBERG, around whose character and history the shadows of more than half a century have gathered, but who has left so many precious memorials of his honorable and useful career, as to secure immortality to his name, whose children's children*—an inheritance which a good man leaves—are with us, this day, in the house of God, participating in the counsels and deliberations of that Church he labored to advance and whose posterity to the fourth generation,* are adorning the ministry of reconciliation, to which the powers and services of his life were consecrated. This eminent servant of God, whose intellectual and moral qualifications, enlightened zeal and laborious efforts, have always been acknowledged by the Lutheran Church in this country, seems to have been specially trained and peculiarly fitted by Providence for the important and responsible work. Born of pious parentage, instructed in the doctrines and principles of the Christian religion, in early life he was received by the rite of confirmation into communion with the Church. Deprived in his youth of his paternal guardian he was thrown upon his own resources for a support, yet his leisure hours were faithfully devoted to the acquisition of knowledge, to the prosecution of his studies, or the work of instruction. It proved to him a period of preparatory discipline, in which were formed those habits of

*F. A. Muhlenberg, M. D., Lancaster, Pa., son of Henry Ernest Muhlenberg, D. D. and grandson of the Patriarch: and H. H. Muhlenberg, M. D., Reading, Pa., son of Hon. H. A. Muhlenberg, and great-grandson of the Patriarch. Both of them delegates to the Twentieth Convention of the General Synod.

†Rev. F. A. Muhlenberg, Professor in Pennsylvania College, and W. A. Muhlenberg, D. D., Rector of the Church of the Holy Communion, New York, both great-grandsons of the Patriarch.

self-reliance, of careful discrimination and systematic effort, that strength of purpose and vigor of character, for which he was subsequently distinguished, and which qualified him so fully for his particular mission in life. Although compelled to struggle with difficulties, he triumphed over every obstacle. He enjoyed the advantages of a regular and liberal education under the direction of the ablest teachers of his day, first at Göttingen, and afterwards at Halle, and laid the foundation of that ripe scholarship and extensive erudition which rendered him an honor to the Church and his name everywhere a praise. Whilst he was a student at Halle he was also employed as an instructor in the celebrated Orphan House, and, on the completion of his studies, served, for a brief period as Inspector of a similar institution at Great Hennersdorf in Lusatia. Whilst he was occupying this position he was seriously considering whether it was not his duty to embark as a missionary to India, where in Bengal it had been determined to establish a mission under the auspices of the Lutheran Church, when the earnest application for a minister from congregations in Pennsylvania reached Halle. The attention of Dr. Francke is immediately directed to young Muhlenberg, then in his 31st year, as a most suitable individual for the field of labor. Cheerfully yielding to the call, and believing that he is following the leadings of Providence, he is ready to relinquish the endearments of his native land and the society of friends, as well as the prospects of future distinction, to which a mind so highly gifted, could naturally have aspired, and with unshaken confidence in God to settle in this remote, and, at that time, inhospitable region, as a humble instrument for the advancement of the Redeemer's kingdom. He reached this country (Charleston, S. C.) in the autumn of 1742, and immediately proceeded to Ebenezer, Ga., for the purpose of consulting with his brethren in the faith, *Bolzius* and *Gronau*, who had come hither in 1734, in company with a colony of Salzburgers, exiles from their native land, in consequence of the religious persecution and Romish intolerance, from which they suffered. His arrival in Philadelphia, a few months later, Nov. 25th, 1742, was an occasion of great joy and inexpressible gratitude to his German brethren, who had been so long anxiously expecting his advent. The Church he found in a most deplorable condition. Entering at once upon the discharge of his duties, he assumed the pastoral care of the associated churches of Philadelphia, New Hanover, (Swamp) and Prov-

idence, (Trappe,) which had united in a call for a minister. These three congregations continued to form the more prominent scenes of his ministerial labors, but he was also frequently engaged in Lancaster, Reading, Germantown, Tulpehocken and other points in Pennsylvania as well as in the States of New Jersey and New York, where he preached in German, English and Dutch. He, likewise, when the opportunity offered, assisted his Swedish brethren in the faith, whose colony in this country on the banks of the Delaware was planted as early as the year 1638. There was probably not an organized Lutheran Church in his day, in which he did not preach, and when any difficulty occurred in any congregation his aid was always invoked, and seldom did his presence fail in reconciling differences and restoring harmony. Often he undertook distant and irksome journeys for the purpose of gathering together the scattered flock, preaching the word and administering the sacraments to destitute congregations, introducing salutary discipline for the government of the churches and performing other kind services in his desire to repair the waste places of our Lutheran Zion and to promote the cause of genuine piety. From the beginning of his career until the close, all the powers of his mind and the energies of his body were devoted to the great object, which had brought him to this missionary work. Although his labors were so arduous they were performed with conscientious fidelity, with intense, untiring zeal and with the most efficient devotion, amid obstacles and exposures, trials and privations, at the present day, scarcely credible. Our own population was unsettled, ministerial support inadequate, and often in the discharge of duty violent opposition was experienced. Difficulties, the most formidable and discouraging, had to be encountered in planting the Lutheran Church in this country.

Tanta molis erat Romanam condere gentem.

The first three years of his ministry in this country Dr. Muhlenberg resided in Philadelphia, the next sixteen, at Providence. In 1761 he returned to Philadelphia and remained fifteen years, the condition of things in the congregation there requiring his presence. In 1776 he resumed his charge in the country, a location more favorable to his health and the enjoyment of quiet and repose. But during the War of the American Revolution, because of his warm affection for his adopted land, he was subjected to many annoyances and

his life often exposed to the greatest peril. "The name of Muhlenberg," he writes, "is greatly disliked and abused by the British and Hessian officers in Philadelphia, and they threaten prison, tortures and death, so soon as they can lay hands upon me." He was warned and entreated to remove farther into the interior from the scene of hostilities, but he always refused. He sought, in humble prayer, protection under the shadow of the Almighty, and the God, in whom he trusted, his refuge and his fortress, delivered him from the snare, and guarded him from the evils, which so often seemed to impend. The last ten years of his life, his health gradually declined and the infirmities of age increased. During his protracted confinement, his patience under suffering was remarkable and his resignation to the will of his Heavenly Father, most delightful. No murmur escaped his lips. "His last years," says Dr. Helmuth, "were years of prayer. It was his constant employment." He was maturing for Heaven. His path was that of the just, shining more and more steadily and onward to the perfect day. His mind was calm and comfortable, sustained by a humble yet firm reliance upon the Saviour of sinners. He had no fear of death, although the hand of the Destroyer appeared often uplifted to strike him down, and when the summons came, with entire composure and in confident expectation of a blissful immortality through the merits of the Redeemer he yielded up his spirit and rested in the bosom of his God. His earthly career terminated Oct. 7th, 1787, at the Trappe, where his honored remains quietly repose and whither many a pilgrimage is still made by those who cherish the memory and revere the character of the good Patriarch. His death was the occasion of wide-spread, unaffected sorrow. The intelligence travelled over the land as a dark cloud, and brought profound grief to many a heart. He was the friend and father of all, and all regarded it as their privilege and duty to mourn.

When an individual, for so long a period, has endured the ordeal of careful scrutiny, has occupied the highest position and enjoyed the loftiest influence, has passed through the temptations, conflicts and trials, incident to this life, and come out unsullied, like gold tried in the fire, when the afflicted and the erring have gone to him all this time and found him a good and kind counsellor, when the Spirit of God has accompanied his ministrations most abundantly, so that through his efforts many souls were first attuned to the objects and joys of a higher life, when his brethren in the

ministry and the whole Church have looked up to him with an admiration and a love, a veneration and a confidence, seldom equalled, we may safely say, when such a one is removed, that "a great man has fallen in Israel." When he was taken away, all felt that an irreparable loss had been sustained, a chasm had been made, which could not easily be filled. The history of his life is the history of one of the noblest minds, consecrating its learning, its affections, its influence, its energies to all the highest interests of the Church and of humanity, to the glory and service of that Saviour, who has bought us all with his own precious blood.

Next to Muhlenberg, in 1745 came PETER BRUNNHOLTZ, accompanied by the catechists, Kurtz and Schaum. Their arrival was hailed with the greatest satisfaction. A German, approached the strangers, as they were leaving the vessel on their way to the city, not knowing who they were, and earnestly inquired, whether no evangelical preachers had come to supply their spiritual wants. An affirmative response to the inquiry was received with the most heartfelt gratitude. They were soon introduced to the brethren in Philadelphia and cordially welcomed to their new home. The intelligence was immediately conveyed by a special messenger to Dr. Muhlenberg who was, at the time, serving his charge in the country. His heart rejoiced, that his prayer had been heard and relief afforded.

Brunnholtz was a candidate of Theology, when Muhlenberg so earnestly sought for aid in his labors, and was, also, selected for the position by the Professors at Halle. He had been, for some time, connected with the University and possessed a practical acquaintance with the duties, which were to claim his attention, and to which he had dedicated his life, having already given proof of his gifts in preaching, and in his fidelity in the care of souls. On reaching this country, he was appointed second minister of the whole field of which Dr. Muhlenberg had assumed the care, Germantown having been added to the charge, and service being jointly performed in the four congregations by the two pastors. Subsequently the plan was modified, Muhlenberg occupying the more laborious ground, whilst Philadelphia and Germantown were assigned to Brunnholtz in consequence of his want of physical strength to attend to the duties, connected with a residence in the country. He lived in Philadelphia, and on the alternate Sabbath officiated in

Germantown. At a later period his efforts were confined to the congregation in the city, with which he remained connected till the close of his life in 1757, faithfully discharging the duties of his office and universally beloved, not only by the members of his own Church, but by the whole Christian community. Dr. M. in his correspondence with Halle, writes, "Our worthy colleague labors with all fidelity and patience. He speaks not in the words of human wisdom, but with the demonstration and power of the Spirit. His constant aim is the instruction and edification of his hearers. His intercourse with the people is profitable. He is most zealously devoted to their spiritual improvement. He visits the sick by day, and by night, if it is necessary, although he is himself in feeble health and of delicate constitution. He holds special meetings for prayer at his own house. He meditates, wrestles and prays in his closet for God's blessing upon all the congregations, and especially upon the flock, committed to his care, on the fathers of the Church and the followers of Jesus in Europe. He is much engaged in the religious instruction of the young. He also takes an interest in the temporal affairs of the Church and sees, that pecuniary affairs are properly managed, yet as regards his own maintenance he is easily satisfied. He wants merely a support and lives from hand to mouth. If there is a surplus he permits the poor to enjoy it. In all things he proves himself a disciple of God and a faithful overseer of the mysteries, committed to his keeping. His labors are not indeed without the Divine blessing—the preached Gospel becomes unto some the savor of life unto life." Whilst he was Pastor in Philadelphia, St. Michael's Church was built, the corner-stone of which was laid in 1743. The edifice was completed in 1748 and consecrated to the worship of the Triune God during the meeting of Synod.

Although his health was so frail, Mr. Brunnholtz was in the Providence of God permitted to labor for a period of thirteen years, at a time, too, when his services were so much required and so important a work was to be accomplished. His life, it was believed, on several different occasions, was spared in direct answer to fervent supplications, made on his behalf, at the mercy seat.

We have already stated that in company with Brunnholtz came Kurtz and Schaum, in the capacity of catechists, with the expectation, although highly educated, of devoting for a season their attention to the business of teaching, and of

thus removing a serious impediment to the success of the Gospel. It was a part of our earlier system in all our congregations to connect with the minister the school-master, who was a man of culture and selected for his piety. Wherever there was a Church, it was the practice of our Fathers to plant a school. This was under the control of the Church and proved a valuable auxiliary in advancing its interests. Our pastors were all deeply concerned for the religious instruction of the young and to them they devoted a considerable portion of their time. This was a marked feature of their labors, and it is to be much regretted, that this characteristic of our Church is, at the present day, often so sadly disregarded, or performed with so much heartless indifference. If more attention were bestowed by the Church upon the rising generation, and they were more thoroughly instructed in the doctrines and duties of the Christian religion, they would find it more difficult, in subsequent life, to wander from the fold, and to identify themselves with the maxims and the practices of the world.

JOHN NICOLAS KURTZ, on his arrival in this country labored for two years at New Hanover, imparting instruction to the young during the week, and on the Lord's Day performing ministerial labor under the direction of Dr. Muhlenberg. In 1748 he was regularly ordained to the work of the ministry, at the first meeting of the Lutheran Synod, ever held in this country, and which was organized, at the suggestion of the Theological Faculty at Halle. His first regular pastoral charge was Tulpehocken, where he remained for twenty-four years, with the exception of one year, which was spent at Germantown. He, too, labored with great fidelity, exposed to suffering, perils and difficulties, of which it is not easy, at the present day, to form an adequate conception. The country was unimproved, an almost unbroken wilderness. There were no turnpike-roads, no bridges, no conveniences for travellers, the roads lay through dense forests, and in passing to his preaching places and in visiting the members of his charge, his life was often in imminent danger from the attack of the tomahawk or scalping-knife. His trust was, however, in God and he always escaped unharmed. The services of the sanctuary were frequently interrupted or conducted, even at the most serious risk of

life itself, as the ruthless and vindictive Indian lay in wait for victims. During the hours of public worship the officers of the Church stood at the doors, as armed sentinels, to prevent a surprise, and if necessary to protect minister and people from an unexpected assault. Whole families were, sometimes, massacred. In a communication to Dr. Muhlenberg he writes, "That on one day not less than seven members of the congregation were brought to the Church for interment, having been massacred the evening before by the Aborigines." Desirous of improving the solemn occasion to the spiritual good of his hearers, he postponed the funeral obsequies until the succeeding day, and permitted the mangled bodies to remain in the Church building, so that notice could be given and the congregation convene. In the year 1771 he was persuaded to remove to York, Pa., and to take care of our Lutheran interests, west of the Susquehanna. Here he continued to labor for the space of twenty years, rendering the Church and the cause of religion most important service, the influence of which is still felt in that whole section of country. Mr. Kurtz resided here at the time the American Congress sat in York, which had removed into the interior of the State in consequence of not feeling secure in Philadelphia from British invasion. Bishop White was at the time Chaplain and made his home with Mr. Kurtz's family. A division of the army was likewise stationed in York, quartered in part among the citizens, and others occupying tents, pitched in the vicinity. The affairs of our beloved country, at that time, presented a gloomy aspect; money was scarce, the means of prosecuting the war were limited, and the hearts of many began to fail. Mr. Kurtz's deep interest and cordial sympathy in the cause were manifested by the most earnest appeals to his congregation on behalf of the distressed and suffering. After preaching on the Sabbath he would invite his hearers to collect all the articles of apparel they could spare, such as coats, shoes and stockings, shirts and hats, bed-clothes and other available material, and send them to his residence for distribution among the destitute soldiers. Our ministers, who lived during the Revolution were devoted patriots, always prepared to render service, according to their opportunity or ability, and because of their attachment to the principles involved, they were often the victims of bitter persecution.

In 1792 Mr. Kurtz retired from the active duties of the ministry, in consequence of the failure of his health, and removed to Baltimore, calmly waiting for the summons of his Master, and still occasionally filling the pulpit of his son. A serene and peaceful death in 1794 terminated his labors and his toils, and opened Heaven to his emancipated spirit. Mr. Kurtz's literary attainments, his spirituality, his zeal, his pulpit ability and pastoral efforts have given him a prominent position among the Patriarchal Fathers of the Church, the eminent men who in our early history are identified with the origin and progress of the Lutheran Church in this country. The venerable descendant* of this Patriarch is with us this evening, and in the Providence of God presides over this large and influential Convention, just one hundred and seventeen years after the advent of his grandsire to these shores.

JOHN HELFRICH SCHAUUM, a man of kindred spirit, the son of pious parents, highly educated and full of missionary zeal was also at Halle, enjoying the counsels, instructions and personal influence of Professor Francke when Dr. Muhlenberg's touching appeals for help reached the Institution. His heart was moved by what he heard, his sympathies became deeply enlisted, and he at once resolved to engage in the work, and to minister to the spiritual wants of his brethren in this distant land. On his arrival he commenced his duties as schoolmaster in Philadelphia, and occasionally preached, at different points, under the direction of Pastor Brunnholtz. At the second meeting of the Synod, held in Lancaster in 1749, he was permanently invested with the sacred office. He labored for a season in York and the record says, "Here he was faithful in his public and private instructions, and God's favor was not withheld from him. He enjoyed the sincere love and confidence of the congregation, committed to his pastoral care." In 1755 he received and accepted a call to Tohickon and other congregations in the vicinity. In 1759, we find him living at New Hanover and preaching at Oley, Pikeland and Upper Dublin, and likewise assisting Dr. Muhlenberg every four weeks at Providence. His life, too, was emphatically a life of severe and constant labor. Like all the pioneers of our Church he preached in season and out of season, in churches

*B. Kurtz, D. D., LL. D., President of the Twentieth Convention of the General Synod.

and in private dwellings, in barns and in the open air, completely absorbed in the work, to which, he believed, he had been called, earnestly and indefatigably laboring for the amelioration and spiritual improvement of his countrymen.

"To them his heart, his love, his griefs were given."

He, however, generally maintained a cheerful, happy frame of mind and in the year 1778, on the anniversary of his arrival in this country, thirty-three years before, he peacefully fell asleep in Jesus, animated by a bright and joyful hope of the resurrection of the just. Traditional accounts of his great usefulness are still preserved, and his memory is affectionately cherished by the descendants of those, who once sat under his ministry.

JOHN FREDERICK HANDSCHUH was the fifth of our earlier ministers, commissioned and sent from Halle to labor among the German population, in obedience to the repeated and importunate applications for ministers. Dr. Francke thought, that he had found in young Handschuh the very man that was needed, adapted in every respect to the important work, a man of ardent piety and thorough scholarship, with some ministerial experience and a heart burning with love for souls, qualifications, which could not fail to make him eminently successful in this missionary field. On his arrival in 1748 he was kindly welcomed by Dr. Muhlenberg with the words: "They that sow in tears shall reap in joy." It was agreed that he should immediately take charge of the vacant congregation in Lancaster, where he labored for more than two years. Although the position was regarded as a difficult one, in consequence of the distractions that prevailed, when he took charge of it, occasioned by the injudicious course of his predecessor, "his ministrations," says Dr. Muhlenberg, "were successful and resulted in much good. God blessed the faithful efforts of his servant to the profit of many souls." The congregation increased and harmony among the members was, in a great measure, restored. Under his direction a flourishing school was established and sustained. In reference to which he himself writes, "Our school consists of English, Irish and Germans, Lutherans and Reformed, and so anxious are the people to have their children instructed, that it is impossible to receive all who apply for admission." He was deeply interested in the

youth of his congregation and to them he devoted a large share of his attention. He would often say that more could be done with the children than with the parents. He regarded with great favor Catechization, and in the execution of this part of his duties he was most faithful and efficient. He frequently had in attendance upon these exercises as many as seventy Catechumens. They came to him twice a week to be instructed, and "many blessings," he says, "attended these services, so that my heart is filled with hope and joy." In the course of events, however, Mr. Handschuh felt inclined to choose a companion, with whom to share the cares and sorrows of life. He was united in marriage to the daughter of one of the deacons in the Church, but the choice gave offence, and proved the source of disturbance in the congregation. His situation became uncomfortable and his influence impaired. He, therefore, tendered his resignation and for a season, served the congregations at Providence and New Hanover. But as his physical strength was not adequate to the labors of a country charge, the congregation at Germantown was committed to his personal care. He was the first Lutheran minister that permanently resided in that place. We find him laboring here with great fidelity and zeal, and, among other efforts claiming his attention, he is deeply interested in the spiritual condition of a poor African, and after careful instruction receives him into the communion of the Church. We also find him occasionally officiating in English. In his day there was none of the violent and unrelenting prejudice against conducting the services of the sanctuary in the language of the country, which subsequently sprang up and which introduced a policy, so suicidal to the interests of the Church, retarding its progress and almost occasioning its total ruin. Thousands abandoned their parental communion and sought a home among other Christian denominations, because their children did not understand the German, whilst many who remained, in consequence of their limited acquaintance with the language, lost all interest in the exercises and became careless in their attendance on the ministrations of the pulpit. The result was, that other Churches built on our material and gathered in a rich harvest. *with*

In the year 1755 Mr. Handschuh received and accepted a call to Philadelphia, where he remained until his death, which occurred in 1764, in the 17th year of his residence in

this country. His end, too, was peaceful and triumphant. "For he was a good man, full of the Holy Ghost and of faith, and much people was added unto the Lord." All who came in contact with him were attracted by his sincere, unaffected piety. Rev. Samuel Davies, of the Presbyterian Church, refers to his great candor and simplicity and adds, "How pleasing it is to see the religion of Jesus appear so undisguised in foreigners! I am so charmed with it, that I forget all national and religious differences, and my heart is intimately united to them."

In 1751 there arrived also from Halle, under the auspices and sanction of the Theological Faculty JOHN DIETRICH MATTHIAS HEINTZELMAN and FREDERICK SCHULTZ, both selected, as the record states, "on account of their integrity and aptitude for the work." "The Lord's name be praised," says Muhlenberg as he received them, "for so graciously providing for us. It is a proof of the goodness and favor which He shows His people." Mr. Heintzelman became associated in labor with Pastor Brunnholtz in Philadelphia. His duties were onerous, but they were highly acceptable and faithfully discharged. He preached, catechised and performed other pastoral work, and, until another teacher could be procured, had charge of the congregational school, giving instruction to one hundred scholars, three hours every day. Dr. M. writes, "The congregation cherishes for Mr. H. a high regard. He is kept busily engaged, but he is to me a great comfort." His career on earth was, however, brief. He fell in the ripeness of his years, in the vigor of manhood with his armor on, and in the field of conflict. The best medical skill was employed, prayers, public and private, were offered for his recovery, but his work was accomplished; the decree had gone forth and the spirit left its tenement of clay to dwell in that "house, not made with hands, eternal in the heavens." He died in 1756, in the 30th year of his age, uttering words of joyful trust in his Redeemer, words of assured hope in reference to the glorious future, and listening with the deepest interest to the children of the school, who were brought to his dying chamber for the purpose of chanting to him the songs of Zion. A large congregation assembled to pay their tribute of affection, on the occasion of his funeral and "the tears" it is said, "flowed copiously." All felt that a most serious loss had been experienced.

His associate, Mr. Schultz, became assistant minister to the Church at New Hanover and then, for a time, preached to the congregation at Goschenhoppen. He subsequently received and accepted a call to Nova Scotia, where there were numerous Lutherans collected, and whither Dr. Muhlenberg had frequently been invited to come and locate. He labored here with success till his death, which occurred in 1809.

The spiritual destitution in Pennsylvania still prevailed. It was wide-spread and appalling. Thousands of Germans were annually reaching the country, unsupplied with the means of grace and surrounded by the most deleterious influences. Besides, death had been making inroads upon the little band of devoted laborers. Brunnholtz and Heintzelman were both sleeping in the grave. It was necessary to repair the loss occasioned by their removal, and also to make provision for others who were stretching forth their hands and importunately begging for bread. The Macedonian cry for help was heard from all directions, but the laborers were still few to enter in and reap. As assistance could be expected only from Europe, Dr. Muhlenberg, who mourned over the desolations that existed, again lost no time in renewing his efforts with the brethren in Halle. The application is again successful and in answer to the call, Voigt and Krug, *par nobile fratrum*, are found willing to "forsake country, kindred, friends and ease," that they may proclaim the glad tidings of redemption through Jesus Christ to those who were perishing. They came in 1764. At this period there were, just forty established congregations, found in Pennsylvania, New Jersey, New York, Maryland and Virginia, in connexion with the Synod of Pennsylvania, organized sixteen years previously.

JOHN LEWIS VOIGT, who was for several years, a Preceptor and afterwards an Inspector in the Orphan House at Halle, had acquired a high reputation for success, before leaving his *Alma Mater*. After his arrival in this country, for some time he temporarily filled appointments at Germantown, Providence and New Hanover. In that day every clergyman, for a season, was required to cultivate the field which, in the judgment of Synod, stood most in need of pastoral services. The power, in the *interim* of Synod, was invested in the presiding officer. Mr. Voigt's first regular charge was Germantown and Barren-Hill. He was afterwards connected with the congregations at Providence and

New Hanover. He then removed to Vincent, still however retaining his connexion with the church at the Trappe, and also serving as Pastor of several other congregations. Here he died, in the year 1800, at an advanced age, enjoying, as a minister of the Gospel, the confidence and esteem of all who knew him. He survived Dr. Muhlenberg thirteen years, whose funeral discourse he preached from the words, "Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill? He that walketh uprightly and worketh righteousness, and speaketh the truth in his heart."

JOHN ANDREW KRUG was also highly educated and, for a time, held the position of Preceptor in the Orphan House at Halle. The first discourse he preached in this country was from the text, "To that man will I look, even to him that is poor and of a contrite spirit and trembleth at my word." Before he located permanently he spent some time with Dr. Muhlenberg and Mr. Handschuh, and aided them in their duties. His first regular charge was Reading. "He came to us," says the Church Book, "as a faithful teacher and served the congregation, seven years, in love and sincerity towards God and man." "When he resigned," it is added, "it was to the great grief of the many earnest lovers of his teachings, both in and out of Reading." It was thought, however, by the brethren most important, that attention should be given to our Lutheran interests in Frederick, Md., and as he was selected for the purpose, he cheerfully acquiesced in their judgment. He removed thither in 1771. He was then, in the prime of manhood, having just reached his 40th year and regarded by all, as "a man of ripe scholarship, a man of mind, of goodness and of piety." He soon won the confidence of the people. "The communion list," it is said, "swelled its numbers and many young persons were added to the Church by the rite of Confirmation." His influence was salutary, his efforts were blessed. On the 30th of October, 1796, just as he had attained his three score years, the hand of death was finally laid upon him and he passed calmly to his rest.

The tenth in the series of the Halle Patriarchs was CHRISTOPHER EMANUEL SCHULZE, who too had caught the spirit that prevailed at the University, and was filled with a strong desire to preach the Gospel to his brethren in this Western World. He landed here in 1765, and was immediately chosen as Vice-Rector of St. Michael's Church, Philadelphia, of which Dr. Muhlenberg was, at the time, the

Senior. Mr. Schulze continued, for five years, in this sphere of labor with his colleague, in building up the interests of the Church in Philadelphia. During this period, in 1769, Zion's Church was dedicated to the Triune God. This edifice, in that day, was considered the most elegant church in the United States. This is the church, to which Congress in 1781, then in session in Philadelphia, repaired in a body to express their grateful acknowledgment to the Divine Being for the victory achieved and the peace secured in the surrender of Cornwallis, at Yorktown. Thence Mr. Schulze removed to Tulpehocken, where he labored for thirty-eight years. A letter, written to Halle in 1782, refers to him in the following words: "Mr. Schulze is now, for the second time, President of the Ministerium. Besides his principal congregation at Tulpehocken, he attends to several other smaller ones. It is almost impossible, on account of the multiplicity of his official duties, to be a single day at home with his large family, but notwithstanding he is yet active and vigorous, and is able to endure labor and fatigue. Every year he instructs a large number of young persons in the principles of the Christian religion and receives them into the Church." In the Spring of 1809 having nearly reached his three score years and ten, he laid aside his armor and finished his course. He ceased to live when he ceased to work. He fell in the fortress, with many seals of his ministry and gems in his crown of rejoicing. In the funeral discourse, pronounced over his grave by Rev. Dr. Lochman, we find the following testimony: "In fidelity, industry and zeal few have surpassed him. He labored faithfully and conscientiously for the good of his people. By day and by night, in cold and heat, in sunshine and in rain, he ministered to them without any complaint. Even when old age came upon him, he desired to devote his feeble powers to the service of the Lord. He might truly have said with the great Apostle of the Gentiles, 'In journeyings often, in perils of water, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren, in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides these things, that are without, that which cometh upon me daily, the care of all the churches.'" John Andrew Schulze who, for several

years, filled the Gubernatorial chair of Pennsylvania, was his son.

Four years after the arrival of Schulze, in 1769 came JUSTUS HENRY CHRISTIAN HELMUTH and JOHN FREDERICK SCHMIDT, both of them young men, trained at Halle and employed for some time as instructors in their *Alma Mater*. Soon after his arrival Helmuth was elected Pastor of the Lutheran Church in Lancaster, where he labored with great acceptance and success for ten years. In 1779 he relinquished the charge, having received a unanimous call to Philadelphia. Here he spent the remainder of his life. His pastoral relations to the Church were continued till 1820, when the failure of his physical strength rendered it necessary for him to retire from the active duties of the ministry. He died in 1825 in the 80th year of his age.

Dr. Helmuth was a man of acknowledged abilities, and in the pulpit possessed more than ordinary power. He always preached with surprising unction, with great fervor and pathos. He was able not merely to hold an audience subdued under the charm of his eloquence, but at times to electrify them. The minds of those, who heard him, could not wander. They were chained. Their feelings seemed to be completely under the control of the speaker. His commanding, impassioned manner gave to his words a power, which was felt by all, an effect, which was truly astonishing. There are many incidents preserved, indicating the deep impression he produced, the permanent influence he exerted. For eighteen years he held the appointment of Professor of German and the Oriental languages in the University of Pennsylvania. In 1785 he, with his colleague, established a Seminary for the instruction of candidates in preparation for the sacred office—a work, in which he was engaged for twenty years. As early as 1804, there was a most flourishing Sunday School in connexion with his Church, numbering two hundred scholars and forty teachers. He was very much devoted to his pastoral duties. Especially does he deserve praise for his faithful labors, during the terrible ravages of the yellow fever, which spread its deadly contagion over Philadelphia in 1793 and 1800, and swept away thousands of its inhabitants. Although most of the city pastors fled from the devouring pestilence, Dr. Helmuth remained with his flock at the imminent risk of life. Inspired with a courage, which faith alone gives, he looked death in the face. Like an angel of mercy he went to the

house of mourning; he visited the sick, bent over the dying and imparted the consolations of the Gospel. Hundreds of his members fell victims to the terrific epidemic and six hundred and twenty-five of these he buried. On one occasion from the pulpit he remarked, "Look upon me as a dead man," and then, in the spirit of his Master, he departed to the abode of suffering and distress. His people found in him a devoted friend. He sympathized with the afflicted, he ministered to their comfort, he brought to all the relief in his power.

"Needy, poor,
And dying men, like music, heard his feet,
Approach their beds; and guilty wretches took
New hope, and in his prayers wept and smiled,
And blessed him, as they died forgiven."

He "counted not his life dear unto himself, so that he might finish his course with joy and the ministry, which he had received of the Lord Jesus, to testify the Gospel of the grace of God."

Schmidt, the companion of Helmuth, would, perhaps, never have abandoned his native land, had it not been for his devoted, enthusiastic, almost romantic attachment to his friend, *dimidium suæ animæ*, separation from whom seemed insupportable. This affection continued unabated and unbroken through life, and terminated only in death. When the friend, whom he so tenderly loved, determined to embark in this missionary enterprise, there was no other alternative presented than to accompany him on his errand. His first charge on reaching this country was Germantown. This congregation he served sixteen years. He was their Pastor, during the Revolutionary War, and in consequence of his patriotic sentiments, his strong attachment to his adopted country, he was obliged to flee, whilst the enemy were in possession of the town. He resumed his duties and gathered together his dispersed flock, so soon as it was thought his life was no longer in peril. In 1785, he removed to Philadelphia, and became associated with Dr. Helmuth. This position he held until his death, "faithfully discharging," in the language of his bereaved colleague, "his duties, and enjoying the respect and confidence of all." He died, in 1812, Dr. Helmuth delivering on the occasion a most touching address from the words, "I am distressed for thee, my brother Jonathan; very pleasant hast thou been to me.

thy love to me was wonderful, passing the love of women." Mr. Schmidt is described, in the *Halle Annals*, as "a plain and pious preacher, whose constant aim it was to lead the impenitent to God and to present before his hearers Jesus Christ and Him crucified." He was considered by all who knew him as a sincere and upright Christian, fearing God and eschewing evil, laboring systematically and with unwearied patience for the good of souls, proclaiming the truth, not only by precept but in his untarnished life. He was also a man of clear, acute intellect, a profound, original thinker, and a scholar of varied and extensive acquirements. He was distinguished as a mathematician and for his investigations in natural and philosophical science; he had also made considerable progress in the study of the Hebrew, Syriac and Arabic, and in the accuracy of his historical researches, particularly in the department of ecclesiastical history, had scarcely a superior. Yet with all his attainments he was exceedingly modest, never making any display of his knowledge, but always retiring and unassuming in his deportment to others. The Church may, with becoming pride, point to him, also, as one of her jewels.

We have now reached the last, but not the least, of the Patriarchs of our Church, educated at Halle and sent to this country under the auspices of those noble men, who presided over that celebrated school. JOHN CHRISTOPHER KUNZE came in 1770, and at once entered upon his duties as associate Pastor of the German churches in Philadelphia. This field of labor he occupied for fourteen years, universally beloved and exercising a wide influence for good, when he was transferred to the city of New York. Here he labored for twenty-three years, until his death in 1807. Dr. Kunze was the first of our ministers who introduced the regular use of the English language into the services of the sanctuary and sustained the liberal policy recommended, at an earlier period, by Dr. Muhlenberg. He fearlessly advocated the measure, and labored with untiring effort to promote it by every means in his power. As a preacher he took a very high rank. Although his voice was feeble, he was often quite eloquent in the pulpit. His sermons were very instructive, generally of a didactic character and marked by the fidelity, with which the cardinal truths of our holy religion were discussed. He was a man of great learning, systematic in his habits, and rather severe in his application. His Library was very extensive and valuable, perhaps the

most ample, possessed at the time, by any clergyman in this country. He was regarded by his cotemporaries as one of the best Theologians the country afforded, and was particularly distinguished for his acquaintance with Oriental literature. With signal ability he filled, for a long period, the Professorship of Oriental Literature in Columbia College, and during his residence in Philadelphia occupied a similar position in the University of Pennsylvania. So high was his reputation as a Hebraistic scholar that the Rabbis, connected with the Jewish synagogues, often resorted to him for assistance, when they encountered difficulties in the study of the Hebrew, and young men, in the prosecution of their studies with ministers of other denominations, placed themselves under his instruction in this branch of knowledge. He usually had some students with him in their preparation for the Christian ministry, and his instructions were often conveyed in the Latin language. Rev. Dr. Mayer, one of his pupils, in his discourse, commemorative of his fiftieth anniversary, as Pastor of St. John's Church, Philadelphia, remarks: "It was my happiness to be placed under the care of a teacher, more thoroughly qualified than any other, I have known, by extensive erudition and unwearied industry for directing the researches of students in Divinity." The late Dr. Miller, of the Presbyterian Church, after acknowledging his indebtedness to Dr. Kunze for much important information, contained in his work on the *Retrospect of the Eighteenth Century*, adds, "The various acquirements of this gentleman, particularly his Oriental learning, has long rendered him an ornament of the American Republic of Letters. He has probably done more than any individual, now living, to promote a taste for Hebrew literature among those who are intended for the clerical profession in the United States. He is entitled to the character of a benefactor of the American churches."

We might have included in our list of the Halle Fathers the three sons of Dr. Muhlenberg, who repaired to Halle for the purpose of completing their studies for the ministry, but as they were native-born Americans, we have confined our discussion to the thirteen men, who came over from Halle expressly as missionaries, pioneers of Lutheranism in this land, and who gave shape and character to our Church in this country. Dr. Muhlenberg's three sons all became distinguished. Two of them labored in the ministry only for a season, and subsequently, at a most critical period in

the history of our country, occupied important positions, in the State and the Army. The third, *Henry Ernest*, continued in the sacred work, until the close of his long and useful life, and was for thirty-five years, the honored pastor of this congregation.* His memory is still enshrined in the hearts of many, who now hear me, his virtues and his services will ever be gratefully remembered by the Church.

An interval of twenty-eight years elapsed between the arrival of the first of these Patriarchal Fathers from Halle, Dr. Muhlenberg, in 1742, and the last, Dr. Kunze, in 1770. The first of the little band, Mr. Heintzelman, died in 1756, and the last, Dr. Helmuth, in 1825, embracing a period of sixty-nine years. The time intervening between the arrival of the first and the death of the last is eighty-three years. Thirty-seven years have past since the last of the number was taken from the toils of earth to the rewards of Heaven, from the Church militant to the Church triumphant. "Your fathers, where are they? and the prophets do they live forever?"

There were other men in our ministry, cotemporary with these Patriarchs, good and excellent men, who faithfully co-operated with them and rendered valuable service, but to the agency of these Halle missionaries are we principally indebted, under God, for the origin and early growth of the Lutheran Church in this Western hemisphere. The Church should cherish their virtues with grateful affection and hold their names in profound regard. Their Christian heroism, their earnest devotion to the principles they professed, their laborious efforts will not suffer in comparison with the founders of any branch of the Christian Church in this land. They possessed the confidence and esteem of all, with whom they were associated. They were never found wanting in any emergency. We have reason to rejoice in our ecclesiastical ancestry, although we may feel deeply humbled, that we have so inadequately fulfilled our mission, and realized so faintly our high responsibilities. We present to you, this evening, these Halle Patriarchs, who erected the standard of Lutheranism in this distant land, as model ministers of the Gospel, while we direct your attention to their prominent characteristics. The qualities, so essential to efficiency and success in the ministry of reconciliation, which charac-

*Holy Trinity Church, Lancaster, Pa.

terized one, were generally found, in a greater or less degree, in all these devoted, faithful missionaries of the Cross.

1. They were all men of sincere, practical piety, earnest, active Christians, renewed by the Holy Ghost, completely brought under the sanctifying power of Divine truth and beautifully exemplifying, in their life, the strength of their principles and the influence of the Gospel. No one ever questioned their integrity. They were far above suspicion. All who knew them were impressed with the conviction, that they were good men, scrupulously conscientious, honest in their purposes and resolute in their maintenance. Their consistent, unsullied life gave a lustre and a value to their teachings, which secured the respect and attracted the admiration of the people. Their piety seemed deeply rooted in the heart, not swayed by impulse and fluctuating, but uniform; not simply a name but a reality, a fixed principle, which became incorporated with their nature, exercised a controlling agency over their conduct and was the vital element, in which they "lived, moved and had their being." It breathed in their spirit, spake in their words and acted in their life. They were all, so far as we have been able to ascertain, trained under the influence and guidance of pious parents, in the fear of God and, in their youth, imbued with deep, devotional feeling and high-toned Christian principle. The religious instructions and counsels, which they, at this period, received, together with the fervent prayers with which they were accompanied, produced an abiding, indelible impression upon their minds. They were not without the Divine blessing. The seed sown yielded its appropriate fruit. Their views on the subject of religion were evangelical and clear. They received the Scriptures as a Divine revelation and cordially embraced all the peculiarities of the Christian system. They were pervaded with an unbroken sense of the presence of God and the comparative worthlessness of every object, which might lead to the forfeiture of the Divine favor. They were men of strong faith, simple, childlike faith, so characteristic of the sincere, pious German. They constantly acted as if they believed the promises of God, and it was this, that inspired them with intrepidity in danger, fortitude in trial and patience in suffering. They were men of prayer, recognizing God in all their ways, realizing their dependence upon Him for success, and looking, at all times, for his blessing upon their labors. It

is said of Dr. Muhlenberg that, on occasions of perplexity, or when difficulties existed in any of the congregations, and the care of the churches pressed upon him, he often with tears spent whole nights in earnest supplication at the mercy seat. They all believed, that in direct answer to prayer, God had frequently interposed, and rescued them from impending evil. They all died in the faith, happy in the prospect of death, full of filial trust in the Saviour, in the peaceful, glorious anticipations of that eternal rest, "which remaineth to the people of God." Discipline, learning, power of thought and force of expression are all important to be employed in the service of the Church, but purity of heart, a spiritual apprehension of the truth, aspirations for holiness, the love of Christ shed abroad in the heart, as the governing principle of action, are still more valuable; and in this respect we claim for the Halle Patriarchs a high position, a pre-eminent distinction.

2. These men had a passion for the work, in which they were engaged, an ardent enthusiastic love for its duties. This appreciation of the service was so strong and positive, that no difficulties could discourage, no obstacles intimidate, no object, however alluring, divert them from their favorite pursuit. It was such a passion, as springs from the constraining love of God in the heart, as manifests itself in a tender regard for the interests of the Redeemer's kingdom, a sincere desire to advance the highest welfare of their fellow-men in the salvation of the soul, and to promote the glory of God. They had drunk deeply of the spirit of Christ, their life was sustained by intimate, constant communion with Him, and they felt that no work, no employment on earth, was so full of satisfactory, pure and elevated enjoyment as that of bringing individuals to a saving acquaintance with the truth as it is in Jesus, of conducting them to the realms of eternal bliss. It was this same passion, stronger than death itself, which influenced them to leave their native land, to forsake home and friends, to renounce the prospects of honor and emolument and to engage in missionary labors in this distant and, at that time, dreary region. It was this love for the work, that led them cheerfully to submit to laborious toil to practice the greatest self-denial, to encounter opposition, patiently to meet persecution and even to die in the cause, which they had espoused, that their mission might be accomplished, "the wilderness and the solitary place be glad for them, and the desert rejoice and blossom, as the

rose.²¹ They were men of one idea. It was the burden of their heart, and the purpose of their life to honor their Master in achieving conquests over sin, and in extending the triumphs of the cross. To this every other object was made subsidiary. With it no other aims were permitted to interfere, no other plans to interpose. They gave themselves up wholly to the work. Their energies, their talents, their influence, their hearts, their all, were devoted unreservedly to the great object, to which they had consecrated their lives.

3. These Patriarchs were not only eminently pious and enthusiastically devoted to their work, but they were also model men in the performance of the duties, which they had assumed, to which they believed, in the Providence of God, they had been called. Active, zealous and faithful, few have surpassed them in their efforts, in the watchful care they exercised over the flock, in the defense of the truth, the maintenance of Christian principle, and the advancement of every good and noble work in the community. They were indefatigable in their labors, instant in season and out of season, abundant in their endeavors to promote the Divine honor and the spiritual improvement of all conditions and classes. In the pulpit they were always instructive and impressive. They never uttered sentiments, unworthy of their high and lofty vocation. The truths of God's word were presented with amazing simplicity and power, in such a manner, that the simplest could understand, and the wisest be instructed. They appeared to realize the responsibilities and obligations of their position, to feel sensibly, that to them the most momentous, solemn interests were intrusted, and this great object was always to be kept distinctly and prominently in view. Hence every topic was carefully excluded from the pulpit, which had not a direct bearing upon the great design, for which it was instituted. The whole counsel of God was fearlessly declared, and the simple doctrines of the cross unceasingly and faithfully preached. They never faltered in their work of faith and labors of love. They went about doing good in the name of the Lord. Their ministrations were often extended over large districts and their congregations were numerous, yet they were never charged with remissness or neglect of duty. In visiting the sick, sympathizing with the afflicted, comforting the bereaved, and counselling the wayward, they were all that men could be. They were ever ready to give the paternal, appropriate expression of kindness,

the word "fitly spoken;" ever anxious to reclaim the erring, to raise the fallen, to encourage the desponding and alleviate the suffering. They were deeply interested in the young. They regarded them with the most tender, the most affectionate concern, and most earnestly labored for their good, temporal and spiritual. They conciliated them by their gentle, winning manners, and acquired over them an unbounded, most salutary influence. It was to them a great pleasure to instruct the young in the principles of Christianity, to make them acquainted with the doctrines and duties of the Church, and to bring them in the morning of life under its restraining, guiding influence. They seemed to lay themselves out for the most thorough and systematic instruction in the Catechism, a time-honored usage in our Church, and one of the best methods for impressing evangelical truth on the heart. In this department of their labors they acquired very great skill, and their efforts were accompanied with the most beneficial results. Early trained to habits of the most rigid discipline, conscientious in the discharge of every duty, they seemed to possess an energetic strength, which specially fitted them for their arduous, difficult position. At all times and in every place, they ceased not to preach the Gospel of Jesus Christ, presenting to all, with whom they were brought into any relation, a most beautiful picture of Apostolic zeal and love.

4. These Fathers were men of enlarged, catholic spirit, of liberal, comprehensive views. They were, it is true, firmly attached to their own communion; they loved its songs of praise, its fervid prayers, its venerable associations, its distinctive peculiarities. They unequivocally and cordially embraced its doctrines, believing, as they did, that they were in perfect harmony with the word of God. They acknowledged and revered the Symbols of the Church, for all our earlier churches in this country were built on the unaltered Augsburg Confession. But, although they loved their own Church, in which they had been born and reared, in which they labored, and to whose interests they were so warmly devoted, they were filled with the spirit of Christian love. They were no partisans. They had none of that sectarian, proscriptive disposition, or narrow, intolerant temper, which is inclined to exclude from its sympathies everything, which does not originate with itself and sees no good in that, which is not conceived or carried on, under its own auspices. They embraced

in the common faith Christians of all evangelical denominations and dwelt by the side of their ministerial brethren, whom they most highly esteemed, as the servants of Christ, in uninterrupted confidence and friendship. The intercourse and expression of their whole life was, "Grace, mercy and peace be upon all them, who love the Lord Jesus Christ in sincerity and truth." Their motto was the sentiment of the great Christian Theologian, *In necessariis unitas, in dubiis libertas, in omnibus caritas*. Forgetting minor differences and attending faithfully to the particular work, which Providence had assigned them, they labored for the things that make for peace, whereby one may edify another. In every project for the general welfare, for the amelioration of the race and the diffusion of human happiness, they were always willing to co-operate, ever ready to give a helping hand. They rejoiced in the prosperity of Zion, in the lengthening of her cords and the strengthening of her stakes, in the accomplishment of good, no matter through whose agency, or under whose auspices, that good was accomplished. The record, which is preserved, of their relations and intercourse with brethren of other creeds is exceedingly interesting and touching. Dr. Muhlenberg, in one of his letters, speaks of a visit made him by Rev. Mr. Tennant, of the Presbyterian Church, as a season of spiritual refreshment. He, also, attended, by particular invitation, a Convention of the Episcopal Church and met with a most cordial reception. In 1763, Drs. Findley and Tennant of the Presbyterian Church, Drs. Durkee, Peters and Ingliss of the Episcopal Church and Rev. Mr. Whitfield were present at a Synodical meeting of the Lutheran Church and, by a vote of Synod, Whitfield preached a sermon. Rev. Mr. Handschuh, also, in referring to a visit he had received from Mr. Tennant, remarks, "He is one, whom I love very much. Our conversations were pleasant, affectionate and profitable." These Patriarchs of the Church seemed to have an utter repugnance to mere disputation and unprofitable controversy among the friends of the Redeemer. Amicable discussion, tending to some good purpose, we suppose, they would not have declined, but they were far from indulging in a spirit of strife or animosity. At the present day, when we see Christians, who ought to be laboring in harmony for the spread of the Gospel, arrayed in open, bitter opposition to one another, or contending in reference to some slight difference, some point that is of no essential importance, when vital interests are

suffering and the cause of the Redeemer languishing, how often are we led to exclaim, *Tantæne animis cælestibus iræ!* Will the time not speedily come, when "Ephraim shall not envy Judah, and Judah shall not vex Ephraim," but when all the tribes of Israel shall combine in one great effort against the common foe and gloriously triumph under the one great Leader, the Captain of our salvation?

5. These worthies of our Church were model men in the kind and fraternal spirit, which always characterized their intercourse, with one another. No one can read their correspondence or become acquainted with the state of things that existed among them without being deeply and most favorably impressed with their friendly relations, the strong attachment, the generous forbearance, the tender and affectionate interest, the glow of kindly feeling that constantly prevailed and diffused a Christian charm over their intercourse. Their communications reveal an expansive nobility and a warmth of heart, fitted to disarm prejudice, inspire confidence and win regard. There is exhibited an elevation, far removed from the ordinary selfishness of human nature, which, it is most refreshing, to behold. We find, in their intercourse, nothing harsh or censorious, no trace of malignity or bitterness, no vituperation or menace, derogatory to their Christian character, no hurried impulses, no sharp, oracular dogmatism, no cold indifference. They could not have perpetrated a mean or rude thing. Duplicity and indirect dealing they held in utter detestation. They were men of great courtesy, kindness and Christian amenity. They were considerate and tender of the feelings of others, generous and disposed to forget their own personal comfort, that they might minister to that of others, and promote the interests of those, with whom they were associated, beautifully exemplifying the Apostolic precept, "In honor preferring one another." They possessed delicate sensibilities and active sympathies; they knew how to "rejoice with them that rejoice and to weep with them that weep." This spirit of fraternal kindness is seen in the youngest and the oldest of these Christian brethren. Muhlenberg, whose life furnishes so many illustrations of the meekness, the gentleness, the disposition of the Gospel, relinquishes his city charge to give place to a brother, in delicate health, who could not endure the fatigue and labor of country life, and we see others, in a spirit of self-sacrifice, exchanging a more

pleasant field of usefulness, in which they were successfully laboring, for an arduous and distant position, because in the judgment of the brethren the ground required cultivation. They seemed to be of one heart and of one mind. One aim, one desire, one object influenced all. That, which was regarded as the interest of one, was the interest of all. There was no disposition to take advantage of a brother, no misinterpreting of his actions, no impugning of his motives, no disparagement of his labors; there were no personal conflicts, no acrimonious dissensions. They were jealous of each other's reputation, and assiduously guarded it from any wanton or ruthless attack. They labored unitedly and successfully in building up the Church of their love, and in multiplying the trophies of redeeming grace. Is not this characteristic of our Halle Fathers, deserving of all praise, and worthy of imitation? Animated by the same spirit, stamped by the same superscription and image, even that of our Divine Master, shall we not dwell together in love, "endeavoring to keep the unity of the Spirit in the bond of peace?" Forgetting any slight differences and renouncing all personal considerations, may we not labor together harmoniously, as one man, in cultivating the important interests, specially committed to our keeping, and fulfil the high mission, assigned by Providence to the Lutheran Church in this country?

6. The Halle Patriarchs were men of enlarged intellectual culture. Their minds were thoroughly disciplined and filled with appropriate knowledge. In their youth, enjoying advantages, the most favorable for mental improvement, they had carefully prepared themselves for the solemn and responsible work of the Christian ministry. They did not enter upon their duties *per saltum*, without the necessary intellectual furniture. Hands were not suddenly laid upon them. They had been subjected to the most rigid, systematic training, to years of patient, toilsome, laborious effort. They had passed through a long, probationary term. They had satisfactorily sustained the various processes of careful examination. They were weighed in the balances, and not found wanting. They were approved workmen, such as need not be ashamed, scribes well instructed in the mysteries of the kingdom, thoroughly qualified for their duties, prepared to grapple with difficulties and to expose error, in whatever form or aspect it might be presented. They did not feel embarrassed at every step in their pro-

gress for the want of the requisite knowledge. They never offended against correct taste, or brought their office into disrepute or degradation by their ignorance or failure. They were powerful champions of the truth. They challenged the respect and awakened the confidence of all around them. Their cotemporaries placed a very high estimate upon their intellectual worth. Their society was sought, their influence courted, their abilities were appreciated by the learned of the day. Several of them were honored with the Doctorate and other meritorious titles, at a time, when those distinctions were rare, and only conferred upon the individual, whose claims to the eminence were acknowledged and undisputed. Two of them were called to Professorships in leading Literary Institutions of the land, others were specially invited to be present at the *Annual Commencements* of some of our Colleges and participate in their examinations, whilst several of them served as Trustees in the most prominent Schools of the land. We do not discover, that their piety was less active, or their efforts to do good less efficient, because of their profound erudition and their varied attainments. These contributed largely to the astonishing results they achieved. Their learning was made tributary to the great work, to which they had devoted themselves, and imparted dignity and value to ministerial action. Their power to do good was greatly increased. Whilst they were thus better able to contend with sophistry, dissipate doubts and defend the faith, their instructions to the simple and ignorant were rendered more operative and successful. The Sacred Scriptures have no where taught us to disregard the appropriate means, prescribed for the accomplishment of the proper end, because "the excellence of the power may be of God, and not of us." Mere piety, uneducated, will not do, just as education without piety will fail of the desired result. Whilst we unhesitatingly admit, that the Spirit of God in the heart is the first and indispensable qualification of the Gospel ministry, we are free to say, that the influence and usefulness of any Church will be in proportion to the ability and learning, accompanied, of course, with ardent piety, of those who minister at her altars.

These are the men, then, whose memory we love to revere, whose virtues the Church desires to transmit to posterity, to whom we can point, as our founders, and inquire, without the fear of successful contradiction, whether they were surpassed, in intellectual or moral worth, by any of

their cotemporaries, their brethren connected with other branches of the Christian Church, who are so frequently held up, and, no doubt, with sufficient reason, for our admiration and esteem. We do not say they were immaculate. They made no pretension to infallibility; they laid no claim to exemption from the common defects and frailties of human nature. The mists of passion may, sometimes, have obscured their judgment and led to the commission of mistakes. They would, no doubt, have charged themselves with faults, which those, who knew them best, would never have imputed to them.

*"Nam vitiiis nemo sine nascitur; optimus ille est
Qui minimis urgetur."*

They were, however, free from many of the infirmities and foibles, which so frequently cling, even to good men and impair their influence for good. Seldom do we meet with a band of men, so deserving of confidence, so entitled to commendation, so worthy of preservation in the hearts of the Church as these Halle Patriarchs, whose character and services we have endeavored, this evening, to delineate.

Let us, in conclusion, believe, that if God so kindly smiled upon our Church in the beginning, vouchsafed to it his protection, and so abundantly blessed the labors of our Fathers amid the obstacles, which environed their path, He will not withhold his gracious presence and favor in the future, if we are only faithful to our obligations. Let us raise our Ebenezer, and say, "Hitherto the Lord hath helped us." Let us look for his continued blessing. His eye beholds, his hand sustains, his Spirit guides, his Providence protects, his grace preserves us to this day. Let us implore the Great Head of the Church to establish us in abiding peace and prosperity, and pray the Lord of the harvest to raise up continually faithful ministers of the Gospel, endowed with gifts and graces, who shall honor their profession and bless the world, who, when dead, may yet speak in the life and labors of those, who survive them. Commending ourselves to God and to the Word of his grace, "who is able to keep us from falling" and "to give us an inheritance among all them that are sanctified," let us gird up our loins and adopt, each one for himself, the Master's maxim, "I must work the works of Him that sent me, while it is day, for the night cometh, when no man can work."

Happy shall we be if we have not lived in vain, if through our instrumentality other men have been made better, triumphs, gained over sin and guilt, sorrow and suffering relieved, the dark clouds, which hang over human existence, scattered, and the pure and benign principles of our holy religion extended! "*The Lord our God be with us, as he was with our fathers; let him not leave us, nor forsake us: that he may incline our hearts unto him, to walk in all his ways, and to keep his commandments and his statutes and his judgments which he commanded our fathers!*"

ARTICLE II.

INSTRUCTION IN CHRISTIAN DOCTRINE ACCORDING TO
THE SYSTEM OF THE EVANGELICAL LUTHERAN CHURCH
—BY JOHN HENRY KURTZ, D. D., PROFESSOR IN THE
UNIVERSITY OF DORPAT.—TRANSLATED FROM THE
SIXTH GERMAN EDITION.

By REV. EDWARD J. KOONS, A. M., Brooklyn, N. Y.

INTRODUCTION.

§1. Religion.

THE essence of religion consists in the fellowship of man with God. The design of this fellowship is, that man may share in the holiness, happiness and glory of God. Man is created for this fellowship. For him it is intended. A mighty voice from the aspirations and longings in his heart, makes this evident. For it finds no true rest nor peace, until it is assured of fellowship with God. This same voice, however, also shows that man is no longer in his original fellowship with God, and a searching glance very soon sees, in his sinfulness, the ground and reason of this separation. The idea of religion, according to this, may be more accurately expressed as, *the restoration of that fellowship with God, which was disturbed by sin.*

§2. True and False Religion.

Every religion, which desires, but is unable to reach and produce this restoration, because the right means and

method is wanting, is a false one. The true and perfect religion is that, in which this restoration is not only desired, but, also, fully and in all its relations, attained. Christianity offers itself to us, as such a religion, in which this restoration has been aimed at and fully accomplished in the incarnation of God in Christ.

Obs.—The ante-Christian Judaism, as an organic *first-step* of Christianity, is indeed a true, but not a perfect religion. Judaism and Christianity present no permanent contrast, but one of succession and developement, something like blossoms and fruit.

§3. *Instruction.*

Instruction in the Christian religion has, as its theme, the *nature, means and conditions* of fellowship with God, secured through the mediation of Christ. The source, from which it draws its propositions, is not *reason*, but the *Holy Scriptures* alone, in which the records of the Christian religion are contained and preserved. For Christianity is an historical religion, based upon historic facts, which no reason, of itself, can develop. Reason is indeed the medium, through which we are to grasp the contents of the Holy Scriptures and come to a clear, comprehensive and consistent knowledge of them.

§4. *The Holy Scriptures.*

The books of the Holy Scriptures originated at different times and from various authors. The common object of their contents is, in general, the salvation, that is, the redemption and happiness of the human family through the restoration of fellowship with God. The contents of the Holy Scriptures divide themselves into *history and doctrine*. This last, again, into *law and gospel* (that is *glad tidings*—whether prophecy or preaching.) The *law* declares what God demands of man. The *gospel* declares what God gives, or will give to man.

§5. *The Old and New Testaments.*

The Holy Scriptures naturally fall into two great divisions, according to *time, composition and contents*—viz: The Old and New Testaments. They differ, and have, as their boundary, the incarnation of God in Christ. The *former* contains the record of the *old covenant*, that is, the covenant

which God made with Abraham and his descendants, for preparing and indicating the way of salvation. The *latter* contains the record of the *new covenant*, which God, upon the basis of the salvation offered in Christ, has concluded with all people, so that they may appropriate and participate in this salvation.

Obs. 1. The collection of books called the *Old Testament*, as well as that, called the *New*, is termed the *Canon*,—that is, reed, measure, rule of conduct, because their contents are to be a divine rule of conduct for all Christian faith and life. The separate books, are called canonical books.

The *Old Testament Canon* comprises the following writings:

I. The record of the *founding* of the old covenant, viz: the *Thorah* (law, doctrine,) or the Pentateuch (five books, viz: Moses;) 1. Genesis, (origin;) 2. Exodus, (departure;) 3. Leviticus, (law;) 4. Numbers, (reckoning;) 5. Deuteronomy, (repetition of the law.)

II. *Historic* records of the old covenant: 1. Joshua; 2. Judges; 3. Ruth; 4. 2 Books of Samuel; 5. 2 Books of Kings; 6. 2 Books of Chronicles, (Paralipomena, that is, supplement;) 7. Ezra; 8. Nehemiah; 9. Esther.

III. Records of the *spiritual life of the faithful* under the old covenant: 1. Job; 2. Psalms; 3. Proverbs; 4. Ecclesiastes, (the Preacher;) 5. Song of Solomon.

IV. Records of the *prophets* of the old covenant:

(a) 1. Isaiah; 2. Jeremiah, (prophecies and lamentations;) 3. Ezekiel; 4. Daniel.

(b) 1. Hosea; 2. Joel; 3. Amos; 4. Obadiah; 5. Jonas; 6. Micah; 7. Nahum; 8. Habakkuk; 9. Zephaniah; 10. Haggai; 11. Zechariah; 12. Malachi.

The *New Testament Canon* contains the following writings:

I. The records of the *founding* of the new covenant, comprising the four gospels of Matthew, Mark, Luke and John.

II. An *historic* record of the new covenant: Acts of the Apostles.

III. Records of the *doctrine and life*, under the new covenant:

(a) The epistles of Paul, the Apostle: 1. Epistle to the Romans; 2. Two Epistles to the Corinthians; 3. Epistle to the Galatians; 4. Epistle to the Ephesians; 5. Epistle to

the Philippians; 6. Epistle to the Colossians; 7. Two Epistles to the Thessalonians; 8. Two Epistles to Timothy; 9. Epistle to Titus; 10. Epistle to Philemon, (pastoral or shepherd's letter.)

(b) The *catholic* epistles, which were not written to particular congregations, but to Christians in general: 1. Two Epistles of Peter; 2. Three Epistles of John; 3. Epistle to the Hebrews; 4. Epistle of James; 5. Epistle of Jude.

IV. A record of the prophetic period of the new covenant, viz: Revelation of John, (Apocalypse.)

Obs. 2. As an appendix to the canonical books of the Old Testament, most editions of the Bible contain a number of books, called Apocryphal. These are books, written by pious men, (who were instructed from the Old Testament,) after its Canon had been closed and immediate inspiration been suspended for a season. They are not less valuable as *historical productions*, occupying a middle ground between the Old and New Testament, than as *witnesses* of the pious frames of mind, and of the faith of that period of the development of God's kingdom.

The Apocryphal books of the Old Testament, according to the order in which they are found in German Bibles, is the following: 1. Judith; 2. Wisdom of Solomon; 3. Tobias; 4. Jesus Sirach; 5. Baruch; 6. Two books of Maccabees; 7. A fragment of Esther; 8. History of Susannah; 9. Bel of Babel; 10. The Dragon of Babel; 11. Prayer of Asarias; 12. The Song of the three Hebrews in the fiery furnace; 13. The prayer of Manassah.

§6. *The Word of God.*

The Holy Scriptures have been written by man for men; have been collected and handed down by him; nevertheless they deserve, in the fullest sense, the title of *the Word of God*. For the holy men of God, (prophets and apostles,) who wrote them, have not recorded their own human wisdom, but that wisdom and knowledge, which the Spirit of God by immediate illumination (inspiration) has produced in their spirits. The composition of the records of the Christian religion, if they are to be at all an infallible source of all Christian knowledge and an absolute rule of all Christian faith and life; if they are to be a defense against all human wisdom and an unabridged presentation

of divine truth, must* be done under the immediate supervision and co-operation of the Holy Ghost. This same Holy Ghost, through whose supervision the Holy Scriptures, as the basis of the knowledge and promulgation of salvation for all coming centuries, have originated, must also see that the same is handed down essentially unadulterated and unabridged. This has reference, as well to the Old† as to the New‡ Testament. (Compare §264 and §309).

§7. *The Lutheran System of Doctrine.*

Our religious instruction shall not be merely "Christian," but also, since we are a member of the Evangelical (Lutheran) Church, shall accord with its system of doctrine. This is presented in the confessional writings of the Church or the Symbolical Books. (§288). These are not *sources* of knowledge, but the evidence and statement of the truth, as acknowledged by the Evangelical Lutheran Church, or the understanding of the plan of salvation, which it has obtained, through the mediate illumination of the Holy Ghost, (§270) from the word of God in the ever-progressive development of the doctrines, therein recorded. (§309).

Obs.—The *confessional writings* are of two kinds: ecumenical (universal,) and particular symbols. The former presents a treasury of Christian knowledge, common to all Churches. They are three:

1. The *Apostolic Symbol*, which is an amplification of the baptismal formula of Matt. 28: 19, and presents, in short sentences, the simplest fundamental truths of Christianity.

*"That your faith should not stand in the wisdom of men, but in the power of God." 1 Cor. 2: 5.

†2 Peter 1: 21.—"For the prophecy came not in old time by will of man; but holy men of God spake as they were moved by the Holy Ghost." 2 Timothy 3: 16.—"All scripture is given by inspiration of God," &c. (§309, 2.)

‡Matt. 10: 20.—"For it is not ye that speak, but the Spirit of your Father, which speaketh in you." John 14: 25.—"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 16: 13.—"Howbeit, when he, the Spirit of truth is come, he will guide you into all truth." Gal. 1: 11, 12.—"But I certify you, brethren, that the Gospel which was preached of me is not after man: for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." 1 Cor. 2: 10-13.—(See Scriptures.)

2. The *Nicene Symbol*, which is an amplification of the Apostolic one. It originated and was adopted by the councils of Nice, (A. D. 325) and Constantinople, (A. D. 381), and confirmed the true and essential deity of the Son and of the Holy Ghost.

3. The *Athanasian Symbol* has its name from the great teacher in the Church, Athanasius, (obit 373,) but it could not have been composed by him. It presents with splendid acuteness and perspicuity, besides the Church doctrine of the Holy Trinity, the more recently developed doctrine of the relation of the two natures in Christ.

The *Particular Symbols* present the doctrinal systems of separate churches, especially in other points of difference from other churches. The Evangelical Lutheran Church possesses the following :

1. *The Augsburg Confession*.—This is her chief Confession, and by means of which she constitutes herself a Church organization. It was composed by Melancthon, and publicly read and presented to the Confessor, at the Imperial Diet of Augsburg, A. D. 1530. It contains twenty-one articles of faith and doctrine, and seven others, concerning which there is dissension, in which abuses are stated and the needful changes made.

2. *The Apology of the Augsburg Confession*.—Also composed by Melancthon.

3. *The Smalcald Articles*, composed by Luther, and presented to the Protestant princes in 1537, at their meeting in Smalcald.

4. *The Smaller Catechism*, designed for the people and youth.

5. *The Larger Catechism*, designed for ministers.

6. *The Formula Concordia*, issued in 1579, contains a scientific confirmation and further development of Lutheran Church doctrine.

In the *Reformed Churches* each country has its own Confession. For the most part they regard the Heidelberg Catechism, published in 1563, as generally sufficient. The *Decrees of the Council of Trent* (1545–1563) constitute the chief Confession of the Roman Catholic Church. The orthodox Greek Church has its faith set forth in the *Confessio Orthodoxa* of Peter Mogilas, metropolitan of Kiev. (1642.)

§8. *The Fundamental Doctrine.*

As the chief and fundamental doctrine of Christendom, in distinction from other religions, is the restoration of that fellowship with God, through the incarnation of God in Christ, which was destroyed by sin; (§3.) so is the chief and fundamental doctrine of the Evangelical Lutheran Church, in distinction from other Confessions, the following: 'That we can participate in this restoration, not by any works of our own, but only by grace through faith.' This doctrine is the *essential principle* of our Church. Very intimately connected with it is the *model principle* of the Evangelical Lutheran Church, 'That the Holy Scriptures are the only source and rule of all Christian knowledge.' For just as we are unable by our own power and merit to obtain salvation, so are we unable to draw a knowledge of it from our own reason and wisdom.

Obs.—This *model principle* is thus expressed in the Introduction to the Formula Concordiæ: "We believe, teach and confess, that the only rule and standard, according to which all doctrines and teachers alike ought to be tried and judged, are the prophetic and apostolic Scriptures of the Old and New Testaments alone, as it is written, Psalm 119: 105—"Thy word is a lamp unto my feet, and a light unto my path." St. Paul, Gal. 1: 8, says—"Though an angel from heaven preach any other Gospel unto you than that which we have preached unto you, let him be accursed."

This *essential principle* is thus taught in Article IV. of the Augsburg Confession: "It is taught further, that we cannot obtain righteousness and the forgiveness of sin before God, by our own merits, work and atonement; but that we obtain the remission of sins, and are justified before God, by grace, for Christ's sake, through faith." This doctrine is, (Art. XX.) "The principal article in the Christian Creed," or as the Apology of the Augsburg Confession (Art. IV.) more amply expresses it: "The principal and most important article of the whole Christian doctrine, which contributes especially to a clear, correct apprehension of all the Holy Scriptures, and which alone shows the way to the unspeakable treasure and the true knowledge of Christ: yea, which is the only key to the whole Bible, and without which the poor conscience can have no true, invariable, fixed hope, nor conceive the riches of the grace of Christ."

§9. *The Most Suitable Order.*

The most suitable division of a course of religious instruction, according to the Evangelical Lutheran system, is, that in the *first* place, it teaches our inability to be sanctified and saved by our power and merit. (Part I. of the Divine Law,) In the *second* place, how, by the grace of God in Christ, salvation and blessedness are prepared for us, and through faith may be appropriated. (Part II. of Christian Faith.) *Lastly*, What means God has furnished to our faith, by which it may secure the appropriation of this salvation. (Part III. The Christian Means of Grace.)

Obs.—This division recommends itself also, as the most suitable for instruction in the Christian religion, because it corresponds very closely to the course which God himself has pursued, as well in training the whole human race, as he yet continues to pursue in disciplining individuals for their salvation.

§10. *Luther's Catechisms.*

Among the symbolical books of the Evangelical Lutheran Church, both Catechisms of Luther follow this order. Of these we select the Smaller Catechism, as the basis of our religious instruction, because it is the shortest and most comprehensive, and at the same time presents the truths of the Christian plan of salvation with the most admirable clearness, conciseness, power, penetration and simplicity.

Obs.—One of the greatest historians of our times, *L. Ranke*, thus expresses himself concerning the Smaller Catechism of Luther: "The Catechism, which Luther issued in 1529, concerning which he says, that 'he repeats it himself, although he is an old doctor,' is as childlike as it is profound, as comprehensible as it is unfathomable, as simple as it is sublime. Happy is he who nourishes his soul with it, who holds fast to it. He possesses an imperishable comfort for every moment. It is only a thin shell which covers the kernel of truth that satisfies the wisest of the wise." (Compare the Preface of the first edition of "*Instruction in the Christian Religion*.")

ARTICLE III.

PAUL, THE MISSIONARY APOSTLE.

By REV. M. OFFICER, A. M., Lancaster, Pa.

Whether Paul was numerically the thirteenth Apostle, or was one of the twelve, as being intended to supersede Matthias, who was appointed by the eleven in the place of Judas, it is, at least, evident, that his Apostleship was of special design, and somewhat peculiar in character. He was the Missionary Apostle. The Gospel of the uncircumcision was committed to him. He received an Apostleship for obedience to the faith among all nations, and was a chosen vessel to bear Christ's name before the Gentiles. He was, therefore, the special agent of God to inaugurate the aggressive operations of the Gospel among the nations and, as such, was to invade the Pagan regions round about, and introduce into them a new and regenerating power—to penetrate into the dark places of the earth with the brilliant light of Divine truth—to stir the slumbering heathen with the thrilling news of salvation, and to institute great changes in the very foundations of human society, as it then existed; and therefore his work was in its nature radical and aggressive.

For this peculiar work the Apostle received a special preparation. He was endowed with great clearness and force of intellect, with an ardent temperament and remarkable energy of will; all of which conspired to impart unity, earnestness and determination to his natural character, and thus lay the ground work of those peculiarities that his calling so much required.

He was, moreover, solemnly assured of the Divine purpose concerning him, by Ananias, at the time of his entrance into a renewed state; so that, under the most impressive circumstances, his mind was turned to the great subject of his Gentile mission, and could not fail to become deeply interested therein, as, he would reflect on the revelation that had been made, and anticipate the momentous work, to which he was to be devoted.

But that which still more entered into this preparation, was the peculiar phase of his early Christian experience,

which imparted a radical and aggressive turn to his whole religious life from its beginning, onward.

He was not, as is often the case, gradually and almost imperceptibly brought into a religious experience, faint at first and indecisive; by diligent attention to the doctrines and rites of religion; by earnestly striving to conform to religious precepts, and by habitually cherishing religious sentiments and emotions; but on the contrary, his call to Christian life was directly from the Lord, himself, and his conversion was remarkably sudden, and even violent.

While on his way to Damascus, "yet breathing out threatening and slaughter against the disciples of the Lord," he was arrested by Divine power, and smitten to the earth. A light, more brilliant than that of the noonday sun, fell upon him and around him. A voice, which thrilled through all his being, called him by name and demanded the reason for his heartless persecution; and then added, what he now, doubtless, began to know by experience, that it was hard to endure the goadings of a guilty conscience, and to contend with the arm of Omnipotence. "It is hard for thee to kick against the pricks." Nor did the deep sense of guilt under which this once self-righteous Pharisee was now brought, pass away, till he was made to know the deadly nature of sin, and the need of a Saviour, more efficacious than the bare forms, in which he had been accustomed to trust. For during his three consecutive days of gloom and wretchedness, he doubtless realized that "the wages of sin is death;" that he was "carnal, sold under sin;" and it was then especially, that he could exclaim: "Oh wretched man that I am! who shall deliver me from the body of this death?"

Deliverance from this woful state came by the efficacy of the Gospel, and on the easy terms of simple faith. The call of Jesus Paul had heard in the way, and had given it his most earnest attention. The testimony of Ananias was now added, and Paul believed it, and in believing experienced salvation. He was "filled with the Holy Ghost." The scales fell from his eyes, and he was made a "new creature." "Old things had passed away," and "all things had become new." "The law of the spirit of life in Christ Jesus had made him free from the law of sin and death." There was now "no condemnation." The Gospel had become to him "*the power of God unto salvation.*"

And now the direct, almost violent, and yet simple manner of his conversion, could not fail to infuse into the very first puttings forth of the new life something of the radical and aggressive spirit, by which the change itself was characterized. It would become inwrought into his Christian life from its origin, and so constitute him inwardly an aggressive or missionary Christian. At the same time, too, the quickening energy and joyous emotions of the new life, which he so sensibly felt, would prompt him to testify abroad the excellence of the Gospel, by which they had been conferred; and his fresh remembrance of the miseries of sin, which he had so keenly suffered, would impel him to declare the Gospel to all the unregenerate of his race, as a remedy for that great evil. Thus his inner promptings or emotions were in the direction of his appointed work. He was inwardly, as well as outwardly, called to this special Apostleship.

A corresponding effect would also be produced upon the mind or intellect, and his conceptions or impressions concerning the nature and operations of the Gospel would partake of the same aggressive cast. In his view, the ruling characteristics of the Gospel would be vitality, power and simplicity. It was life, for he felt its thrill through his whole being. It was power, for it had arrested him in his most determined pursuit, and for a while had prostrated him in the deepest gloom and misery, and then had raised him up again in the sweet joy of a new spiritual state. It was simplicity, for he only believed, and was saved.

But these conceptions had not yet matured into distinct and settled views or opinions. They were rather notional, and could either be developed to their logical result, by thought and reflection, or by being brought into contact with other and different views, held by other Apostles, could be modified and made to conform to some other system more definitely fixed. And it is remarkable and significant, that time and a fitting opportunity were afforded for their full and free development, according to their own tendency and nature. For although Paul associated somewhat with the other Apostles, and, no doubt, from them, as well as from other private disciples, learned the Christian traditions of that period, yet he does not seem to have received from them any special instruction in regard to his Apostolic office or work. On the contrary, he distinctly states, that the Gospel, which he preached, he did not receive from man, but was taught it by the revelation of Jesus Christ. He says,

"Neither went I up to Jerusalem to them, which were Apostles before me; but I went into Arabia and returned again to Damascus. Then, after three years I went up to Jerusalem to see Peter, and abode with him fifteen days. But other of the Apostles saw I none, save James, the Lord's brother." (Gal. 1: 17.)

For some reason, therefore, Paul soon after his conversion, instead of repairing to the other Apostles for special instruction, as might have been expected, retired to Arabia, and there spent three years in comparative solitude. Here then without any counteracting influences, by the teachings of the more Judaic Apostles, he was left free to reflect on the marvellous experience, through which he had just passed, to follow out in his own mind the rational consequences of the impressions which he had received, and thus, to some extent, to form a system of doctrine in accordance with them. So that his notions and conceptions, before crude and unsteady, would now settle down into well defined and systematic views. Nor does it appear that the special revelations, which he received of the Lord, were in any way different from that system, so as to modify it; but on the contrary, the fact itself, that the doctrines and institutions of the Gospel were communicated to him directly from heaven, without the intervention of the other Apostles, would add to the clearness and freshness of his views and the independent character of his Apostleship.

During this protracted period of retirement and reflection, too, the new life power, that he had received and that was so deeply tinged with an aggressive cast, would bring all the functions and powers of his being more completely under its control. The mind, the affections, the will, and even the bodily activities, which at first yielded reluctantly, or not at all to the new authority and force within him, would, through time and by exercise, be brought to a free and ready obedience. And Paul, who before was made a *subject* of the Gospel's power unto salvation, would now become a willing *instrument* of that power unto the same grand end in others.

To this complete embodiment of the mission idea, as now formed in the person of Paul, there would be given the highest degree of enthusiasm and determination by his anticipation of the trials and sufferings to be endured. There was appended to the original announcement of his appointment, the impressive warning: "I will show him how great things

he must suffer for my name's sake." This challenge to his Christian fortitude and endurance, frequently dwelt upon in the mind, would but inspire him with higher determination; for as the hard steel best draws fire from the flint, so this prospective suffering would call forth from his earnest nature the most profound and lofty resolution and devotion to his appointed work. It would bring him still more fully under the inspiration of his peculiar Apostleship.

Thus a peculiarly radical and aggressive element was imbibed by the Apostle with his very Christian existence, and, developing with that existence, wrought into its own nature. It flowed out into both his religious emotions and his Gospel system, and thus entering into his whole religious theory, his character and life, imparted to them a wonderful degree of enthusiasm, freshness and force: and then the peculiar circumstances, in which, in the earlier part of his Christian life, he was placed, together with the manner and attendants of his missionary call, all contributed to the fuller development of these same traits, till the missionary process was completed.

Having thus undergone his preparation for the great work before him, he only lingers a little in incipient, missionary labors at various places, till the final order is given at Antioch for his separation from his brethren, save Barnabas, his co-laborer, and his departure to the Pagan island of Cyprus, and the no less Pagan regions of Asia Minor.

The precise extent of his missionary travels and labors is not certainly known, though it is clear that he made three great tours, besides his protracted journey to Rome, and that he continued in his evangelical work to the close of his life. But the method and spirit of these labors are in a high degree distinctive, and are the practical, logical result of his strongly marked religious experience, and of the theory that naturally arose out of that experience.

In accordance with his own experimental knowledge, of the Gospel as a new creative power, his method of propagating it was to thrust it far out into the unbroken wilds of Paganism, and there to let it originate anew the Christian community. His rule was not to build on the foundations, laid by others, but to go where Christ had not been named. (Rom. 15: 20.) It is true, that he, sometimes, watered the plantings of others, when, in his journeyings, he came upon

them, and that he also earnestly endeavored to persuade to the Christian faith the obdurate Jews, wherever he met them, but his great efforts and great successes were among the Gentile races; and he never sought a cultivated field, nor did he wait for any preparation by tedious educational processes, but penetrated at once into the masses of the heathen populace.

And even, when, in the wide fields which he traversed, he had effected Christian organizations, so fully did he rely on the life principle within them, finally to work out its proper result, that he soon withdrew from their immediate supervision and control, and passed on again to new and untried fields. In some instances he remained longer than in others, but still his rule was not to delay after effecting the organization and appointing a local pastor, but to depart to "regions beyond." When he had founded the Church at Corinth, although there were, doubtless, great numbers at that place who were yet unconverted and even untaught, yet he writes to the Romans that he had no more place in those parts, but purposed soon to take his journey into the distant country of Spain. (Rom. 15: 23, 24.) On the island of Crete he did not even wait to complete the organizations, and, therefore, charged Titus, whom he had left there, for that purpose, to "set in order the things that were wanting and to ordain elders in every city." (Titus 1: 5.) And although his earnest care for the churches continued and his epistles to them were most ample and faithful in instruction, in reproof and encouragement, and though he occasionally visited them in person, yet it seems that the churches themselves were to apply these instructions, and to administer the needful correction and discipline. This method not only enabled the Apostle to devote himself to leading on the aggressions of the Gospel in new and unoccupied regions, but also caused the churches to assume their proper responsibilities, to enter practically upon their duties, and thus, by exercise, to promote their spiritual growth and develop their effective powers. He was, therefore, most diligent in organization, but it was organization properly, not a mere arrangement, but the embodiment and outer expression of a life. It was organization like that of the oak from the acorn, like that of the body around the soul, and hence the human body becomes his favorite illustration of the church or congregation.

In raising up these organizations of regenerated men, he, in accordance with his evangelical system, relied on the simple preaching of the word, or declaration of the truth. He most emphatically declared that in his ministry or Apostleship, he renounced all craftiness, and even deceitful or unfair handling of the word of God, and sought simply by a "*manifestation of the truth*," to commend himself and his Gospel to the consciences of men. (2 Cor. 4: 1, 2.) He did not neglect the simple rites and ordinances of Christianity, apart from those of Judaism, but his one plain declaration, that "Christ sent him not to baptize, but to preach the Gospel," (1 Cor. 1: 17,) shows clearly enough, especially with the connection in which it stands, that the preached word or the truth was the great means, that he employed to regenerate men and propagate the Gospel. He endeavored to produce within men convictions of the truth, and by these convictions, attended by the promised Spirit, to convert and save them. So far from relying on any regenerative power in rites and ceremonies themselves, he gave them no special prominence as mediums of regeneration, or as exhibitions of the truth, but in a more direct way declared the great facts, doctrines and duties of the Gospel, seeking thus to reach the conscience, and from within to reform the character and life.

Nor was he satisfied, till the truth had really effected a new spiritual state. His ruling idea was that of a renewed nature, as necessary in the case of every man. He insisted, that the essential thing in religion was neither circumcision nor uncircumcision, but a "*new creature*." He declares that those who have not the spirit of Christ are none of his. So spiritual was his whole conception of the Gospel, that he calls it "*the ministration of the spirit*," (2 Cor. 3: 8,) and with marked satisfaction he reminds the Corinthians, that his preaching among them was, "*in demonstration of the Spirit and of power*." (1 Cor. 2: 4.) And though he was always attentive to sound doctrine, yet he maintains that the letter kills while the spirit gives life; and he deeply mourns over some of the Galatians who, having begun in the Spirit, were about to end in the flesh.

He was not content, either to teach these things by theory only, but he seems to have constantly aimed to keep himself fully under their influence and power, that they might effect within him their blessed results, and thus enable him so to walk in them as to present to others an example for their

instruction and encouragement. He calls the attention of the Philippians (Phil. 3: 12,) to the fact, that he strove to apprehend that for which he also was apprehended of Christ Jesus—to keep his soul responsive to the call of his Lord—to have all his powers under the inspiration of the divine life and divine purpose concerning him, to maintain a living union with the Lord, by laying hold on Christ, as Christ had laid hold on him, and not be borne along unconsciously or passively, as inert matter, or a spiritless slave, by some outward, impelling force.

This regenerate, spiritual state, which the Apostle sought first of all and most of all, to promote, in himself first and then in others, which he made the essence of the Christian brotherhood and the basis of the Christian organization, he taught, was to be attained and maintained by simple faith in Christ. As his own experience had been, so he taught, that justification and salvation came by faith, and not by the deeds of the law. This great evangelical doctrine he seemed to regard as distinctively Christian, and never allowed it to be ignored or obscured; and he constantly warned his converts against the dangerous character of the legal and Judaic system, that stood opposed to it.

He sought, however, to establish and to extend it in its own free and liberal spirit, and therefore was fully satisfied with the decision of the Apostolic council at Jerusalem—that those, who had been born and reared Jews, might still retain certain Jewish practices, if these practices were not held as essential to Christianity, and made binding on the churches that he had established, or on Gentile converts. He was willing that these should remain, till the warning and softening influence of Christianity would naturally dissolve them away. But, when soon afterward, at Antioch, Peter conducted himself in such a manner as to imply that there was a difference between the two classes of Christians, that those of Gentile origin, who embraced the faith system and did not observe the Judaic rites, were of a lower order, and of less Christian attainment and excellence, he met the insinuation with open and indignant rebuke; charging Peter before all the brethren with dissimulation, and demonstrating in the clearest manner his inconsistency. (Gal. 2: 11-14.) In his view there was to be liberty; for that was the genius of the Gospel, as he apprehended and embraced it. The more legal, the more free and spiritual views and practices were to be allowed to commend themselves respectively

to the Church, but in the common brotherhood there was to be no reproach cast upon those who, being more distinctively Christian, attained to righteousness through faith and omitted the ceremonies of Judaism.

Thus while Paul did not cut himself and his system entirely off from the Jewish dispensation, historically, nor deny the importance of its mission, but recognized its substance as latent Christianity itself; and saw in its rigor a preparation for the more free and spiritual system, acknowledging that its legal character served as a school-master to bring the world to Christ. Yet he, in some degree, and in a higher degree, too, than any other of the Apostles, regarded it as a new creation, and represented it as less historical, less derived, less formal and ritual than did any other.

It appears, therefore, that the whole missionary career of this Apostle to the Gentiles, his labors, his teachings and his whole life, were marked by that peculiarly aggressive and radical cast, which characterized his earliest religious experience. But radical as were these labors, there is no room for speculation as to the nature and extent of their results. Even in his own day Paul was accustomed to hush the voice of cavil and reproach against his simple and seemingly irregular Apostleship, by appealing to his labors and their results in the vast and various fields, in which they had been put forth. And so marvellous were they, that he did not claim them as the effect of his own powers, but of "the grace of God that was with him."

In the *extension* of the Church abroad—a thing which, from the beginning till now, has been so much desired—his labors surpassed those of all the rest of the Apostolate. The churches, established by him, were to be found in almost every kingdom and province then known to the civilized world. Nor were these churches of an insignificant character; for many of them soon became very prominent in the entire Christian community. The organizations, which he founded in Asia Minor during the earlier part of his missionary career, became the main branch of the Christian Church, even before the close of the Apostolic age; and to them, as the representative church, was the Apocalypse, the last book of the holy Canon, given, in trust for the whole body. The feeble branches had thus already become the main-stem, the outposts had become the strong-holds, and the principle seat of Christianity had been transferred to Pagan soil.

To the inner *culture* of the Church, his labors also very largely contributed, both directly and indirectly. The Gospel, as a new and active element in the world, now borne abroad and thrust into the midst of the most populous and enterprising portions of the earth, began at once to infuse itself into whatever it could adopt and consecrate to its uses, to dissolve and clear away whatever stood in essential hostility to it, and to adjust itself in its outer form to whatever, as belongs simply to this world's economy, might remain, and yet could not be directly dedicated and employed for its purposes. And the history of these manifold operations, as authoritative examples and illustrations of the practical effects and requirements of the Gospel, having come down to the succeeding ages of the Church, in the book entitled "*The Acts of the Apostles*," affords to the Church the most plain directions possible, on almost all the points of conflict between it and the world.

The withdrawal of Paul, moreover, from the immediate control of the mission churches, even before their internal affairs were fully adjusted, or the members were fully trained in the doctrines and duties of their profession, gave occasion for detailed, special and thorough instruction, by writing. And as the Apostle was not unmindful of these duties, but exercised a daily care for all the churches, there are given, in his various epistles, the most clear and full statements of Christian precepts, the most thorough discussion, doctrines and the most complete adjustment of great principles of action, that could be desired.

But more than this. The direct way in which Paul was made acquainted with the Gospel, without the intervention of anything Judaic, and the consequent independence of his Apostleship and labors, led to the discussion of the relations of Christianity to Judaism; and hence, especially in Paul's epistles to the Romans, the Galatians and the Hebrews, there are presented those profound and clear exhibitions of this subject, that settled the question, and caused the Church practically to enter into the freedom and spirituality of the Gospel system.

Thus have the records of Paul's missionary labors and epistles that he wrote to his mission churches ever been, from the time of their composition down to the present period, the great source of instruction and edification to the Church. Who can read the Apostle's letters to Timothy

and Titus, and not know something of the proper relation and feeling of the elder to the junior members of the Christian ministry, and of the ministry to the Church? Who can peruse his delineations of right conduct and bearing in the ruler, the subject, the husband, the wife and the child, and not perceive the deep significance and exalted excellence of all these relations, as they are, "*in the Lord.*" Or who can dwell even, for a moment, on the touching scene of his last interview with the elders of Ephesus (Acts 20,) and not know, and also, feel something of the blessed endearments of Christianity.

On the subject of this missionary Apostle's contributions to the indoctrination and culture of the Church, one* of the most profound scholars and theologians of the present day has given the following emphatic testimony: "No other Apostle has given us so profound and complete an exhibition of the doctrines of sin and grace, of the law and the Gospel, of the eternal conception and temporal unfolding of the plan of redemption, of the person and work of the Redeemer, of justifying faith and Christian life, of the Holy Ghost, of the Church and the means of grace, of the resurrection and consummation of salvation. In the small compass of thirteen epistles, Paul has crowded together more genuine spirit, profound thought, and true wisdom, than are to be found in the whole mass of classical, or even, of post-Apostolic Christian literature. He, who does not see in this an overwhelming proof of the Divine and incomparable glory of Christianity, must have, either his heart or his head, in the wrong place. Already have eighteen centuries been industriously laboring to expound, digest and apply, in sermons, commentaries and numberless other works, the dogmatical and ethical contents of Paul's system of doctrine and still it is not exhausted."

The *spirituality* and *reformatory power* of the Church, also largely results from the labors of the Apostle to the Gentiles. The history of the Church has abundantly shown that her great danger is that of lapsing into indifference to vital and practical piety, and substituting therefore imposing forms and material display. The lingering remains of Judaism still afflict her. There is still a tendency to be made perfect in the flesh. And the remedy for this evil is the same as of old—the simple evangelical system of Paul.

*Schaff's Apostolic Church, p. 640.

This system induces first in the individual a struggle for a renewed state, and then, also, extends that struggle out into the Church, and community abroad. This system is peculiarly free and effective, and has always characterized the liberal, aggressive and reformatory movements in the Church. It is essentially the system of Protestantism itself; and hence all true reformers have ever borne a strong resemblance, in their spirit and doctrinal views, to this Apostle. All truly reformatory movements have been re-enactments of Paul's conflict with Judaism, and their appeals have always been made to his writings.

When towards the close of the middle ages, the spirit of Christianity was smothering beneath an intolerable accumulation of forms and externalities, and the Church, the congregation of believing worshippers, was supplanted by swarms of idle and vicious recluses, and immoral, arrogant and tyrannical priests, lurking in huge and massive monasteries and cathedrals, whose dungeon vaults and ponderous heaps fitly represented the darkness, grossness and materialism of the times, Paul reappeared in the person of Luther and his doctrine of justification by faith, and not by lifeless forms and rites, again pervading the masses, dissolved the cold grasp of legalism, and ushered in anew the living power and spiritual freedom of the Gospel.

This untiring, aggressive, radical and reconstructive tendency will always be felt and manifested in the Church, and through the Church, upon the world, so long as the writings of Paul constitute a part of its teachings and his example is presented to its view. His labors must, more or less, repeat themselves in every age, while there are nations remaining in Pagan darkness, and while ritualism and materialism oppress the Church.

How largely, therefore, in every way, have the labors of this Apostle contributed to the welfare of the Church, to its extension abroad, to its culture and proper development within, and to its regenerative and effective force! Those labors, more than any others by man, gave it its first broad dimensions in the earth, its manual of doctrine and worship and multiplied activities, and its penetrative reformatory power. The aggressiveness of these labors conquered for it a quiet home and wide possessions in the land of its foes, their independence and originality brought it to realize its own distinctive character, and secured to it its freedom and unrestricted rights; and their radicalism conserved its true

life-power, or vital and energising force. And thus has it been demonstrated, that aggressiveness on the part of the Church is its surest mode of defense, and that true radicalism, the thrusting forward of fundamental truths and principles, is the only true conservatism; that both the Church and the world will be saved, if saved at all, by the truth, and not aside from it.

Such is the aggressive side or phase of the Gospel; and while all this constitutes no ground for denying to that same Gospel another side or aspect, characterized more by culture and attention to what is of historic authority and force, it may, at least, be claimed that this shall not be ignored, or set aside. For, even if an ideal of the Church, in some degree true, can be constructed, embracing only its educational aspect, its spirit of nurture and modes of care and training within its fold, such an ideal, for the present times or dispensation, at least, will be one-sided, and cannot be realized. And if following such a one-sided ideal, the Church should conclude that the main or only things needed are a formal assent to some nicely adjusted theory of religion, and a sort of skill and facility in the use of certain formulas, then must her glorious mission abroad remain unaccomplished, and there must soon come upon her a nightmare of formalism, sooner or later, again to be broken and dispelled by the trumpet voice and thrilling presence of evangelical reforms, making itself some additional history worthy, afterward, to be studied.

In theory, it might seem that Christianity, being, in a large degree, an out-growth of Judaism, would quietly merge into being, and without a struggle or a sigh, would enter the place made vacant for it by its retiring predecessor; that nothing irregular would occur, especially in the call and preparation of any of its chief Apostles, but that their due number, and no more, would be made full, by a regular appointment, on the part of those already empowered, and that they would all be trained together in mutual dependence and harmony. But this is not the fact. Its inauguration was vastly different. It took place amid fierce conflicts and cruel sorrows, and not without involving some seeming irregularities. For the series of events connected with the Apostleship of Paul certainly "have something extraordinary about them, which does not fit into the mechanism of fixed order."

Christianity is a great living fact, as well as a code of doctrines, and is actively operating in a world of multiform hinderances and oppositions, and while it always aims at one and the same great end, the salvation of men, through regeneration and sanctification, and while its means and methods, as a whole, are pervaded by unvarying laws, and make up one grand scheme, fully comprehended by the Divine mind, they are too free and varied and, taken entire, are too broad, to be compressed into the narrow mechanical and one-sided systems, to which men of the various schools have generally attempted to subject them.

Rather then let the spirit of evangelical aggression, as well as that of motherly nurture and watchful training, abide in the Church. Let the exercise of the Church's aggressive functions give it health and growth; and let its spiritual culture maintain and increase its power of aggression and extension. Let the Apostleship of Paul to the uncircumcision, and that of Peter to the circumcision, mutually recognize each other, as of old.

Or, if ever a time shall come, when this missionary Apostleship, with the peculiar phase of Christianity which it has induced shall subside and pass away in the Church, giving place to the *school* of Christ alone, which then shall embrace, by descent from a pious parentage, the whole race of man, and with holy nurture, rear them from their birth in the love and fear of the Lord, it must be after these aggressions have gone much farther, and have brought that parentage throughout the world into the pale of the Church, at least, if not into living sympathy with the experimental and practical holiness, required by the Gospel. Hence the mission of the Church to them, that are without, is not yet fulfilled. Its ingathering is not yet complete. Its conquests are not all made. Unless it would fail to make full proof of its calling, a little longer, it must bear the sword of conquest, and guide the heaving plough-share of truth through the neglected wastes abroad and fruitless fields at home.

ARTICLE IV.

THE CHRIST OF HISTORY.

By H. S. DICKSON, D. D., Lewisburg, Pa.

Renan, in his late work, has attempted to write the life of Christ; but we think that every intelligent Christian reader will rise from the perusal of it with the conviction that it is an entire failure. His book presents conclusive evidence of the writer's ability and scholarship, but from the stand-point which he occupied, it was impossible for him to form anything approaching a true estimate of the person and character of the Son of God. Denying a supernatural Revelation and assuming that religion is altogether subjective, that Christian dogma is an obsolete form of philosophy, he sets aside, in almost every instance, without examination, the Gospel record of Christ's supernatural works, on the ground, that the writers, though honest and well-meaning, were led by superstition and a love of the marvellous, then universally prevailing, to believe in the reality of the miracles, which they have recorded.

He has, however, a keen appreciation of the beauty of Christ's human character, and of the system of moral truth which fell, with so much sweetness, from his lips; and we are not without hope that he may yet be led from admiration to faith, that having learned to love him as a man, the highest and purest of his race, he may be brought, by the drawings of the Holy Spirit, to adore and worship him as "God over all, and blessed forever." And we are the more inclined to cherish this hope, because he has a mind of rarest delicacy, and because there occasionally drops from his pen symptoms of an inward melancholy wail, as the sigh of one who had sought for the truth and found it not.

If we admit, with Renan, that the Gospels were composed, during the latter half of the first century, by those whose names they bear, who were the daily companions of Christ and consequently eye-witnesses of the facts which they narrate and that we have these records now, in substantially the same form in which they were originally

written, we feel bound to admit this testimony as valuable and substantially true, on all matters that came under their own personal observation. We have an abiding confidence in human veracity on all matters of fact, and though no two persons would state the same occurrence, which they both witnessed, in precisely the same way, yet even their slight discrepancies would serve to confirm rather than shake our faith in their truthfulness. It is folly, with the Baconian philosophy in our hands, to start with the assumption that a miracle is impossible or incapable of proof. On the hypothesis, says J. Stuart Mills, that the universe is governed by an infinitely wise and Almighty God, a miracle is no infraction of nature's harmony and concord, and consequently is not beyond the reach of proof.* We will not trouble ourselves with any definition of a miracle; our simple inquiry is, did certain things occur? Did Christ walk on the water? Those, who testify that he did, had the very best opportunities of knowing. They were on a boat, in the midst of a lake, about four miles from shore, "the sea arose by reason of a great wind that blew;" it was about four o'clock in the morning, when Jesus approached the vessel, walking on the water; "they all saw him and were afraid. And immediately he talked with them, he went up unto them in the ship; and they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God."† Now we do not see here any possibility of mistake or illusion. Matthew and John knew, with absolute certainty, that their narratives were true, or they knew that they were false; and we think that they are just as reliable and as worthy of credit, when they tell us what occurred on the Sea of Galilee, or at the tomb of Lazarus, as when penning the narrative of Christ's trial and crucifixion.

We must receive the Gospel Histories as true and worthy of all acceptance, or we must reject them as fictions. There is no middle course. For if they are a compound of fiction and fact, the fiction looks so much like the fact, that it would be impossible for any man, however great his skill, or extensive his culture, to draw one line of separation.

Apart, then, from all theories and preconceived opinions, let us approach Jesus of Nazareth by the path of history,

*System of Logic, chap. 25.

†Matt. 14: 22-36. Mark 6: 45-56. John 6: 15-21.

the safest and surest road, in our judgment, to a satisfactory conclusion, on any subject of human thought. For we cannot prove that He, who appeared to the human eye a mere man, was the Son of God, unless we start from his humanity, about which there is no dispute. His history, in all its simple grandeur, when carefully studied, is the most powerful argument in favor of his Divinity and the truth of his doctrine, that can be presented to the human mind. Indeed, the more we study his character, as delineated by the Evangelists, the more deeply will we be impressed with its genuineness and reality. We see at once that it is no picture of the imagination; it bears the marks of truth, so palpable, so striking and so perfectly inimitable, that we cannot resist the conclusion to which the simple narrative is always conducting us. It sets before us the most extraordinary Being that ever appeared on earth, and yet, it continues throughout as artless and simple as the stories of childhood. The writers of the Gospels never appear to think of themselves. They had plainly but one aim, to tell us what Christ said and did, and they manifest their veneration for Him, by giving his actions and sayings without comment or eulogy; thus allowing Him to reveal himself. Never was such a biography written before or since; you see in it no coloring, no varnishing, no attempt to make his actions striking, to bring out the beauties of his character, or to conceal defects. They feel only the unspeakable importance of what they have to relate and their sole aim is to commit it to writing, in a plain and intelligible manner, for the benefit of others. They never once point us to any circumstance, as illustrative of his greatness or goodness, and they never stop the onward flow of the narrative to mingle therewith praise, explanation, or commentary. It surely must be on account of our great familiarity with the mere words, in which the history of Jesus of Nazareth is written, that we are not more deeply impressed by the perusal of it. The man, who has lived, since his birth, within sight and sound of the Falls of Niagara, sees little to admire in that, which attracts the more distant populations of all civilized nations.

Let us, then, look at some of the more important facts in the life of Jesus of Nazareth. The accounts of Matthew and Luke agree in stating, that the birth of Christ was the result of a direct creative act of God, and not of the ordinary laws of human generation. John tells us that He who, by this

act became, man was in the beginning with God, was God, the Creator of all things and the source of all spiritual life, which is the light of man. Without the assumption of this first truth, that *Christ is the Son of God, in a sense which cannot be predicated of any creature*, the perfect image of the personal God in the form of humanity, his life must ever appear to the diligent inquirer unintelligible and inharmonious. On any other supposition we are continually startled by declarations, which never could have fallen from the lips of a sane man. Did ever enthusiast, since the days of Adam, carry his madness to such a height, as to use such language as this, "He that hath seen me, hath seen the Father, *I and the Father are one*. I am the light of the world. Come unto me all ye that labor and are heavy laden and I will give you rest." He, who could present himself to mankind in such a light, who could, with Divine confidence, invite all to come to him, to satisfy the cravings of their higher nature, must have possessed within himself an infallible conviction of his Divinity. This view of the person of Christ was so deeply impressed on the minds of his immediate followers, that they obeyed Him implicitly and worshipped Him, as God. It was this new element, this direct revelation of Christ to their souls that made them, what they were, and that crowned their labors with success; and now, as then, it enters into the Christian consciousness of the entire people of God, as an enduring and victorious power, which meets and satisfies a fundamental want of human nature.

The very circumstances, in which He first appeared among us, proclaimed, at once, his greatness and condescension. His assumption of human nature, and voluntarily submitting to all the calamities He endured for the sake of men, exhibit a degree of benevolence, magnanimity and patience which far exceed the conception that Plato formed of the most tried and perfect virtue. "Being in the form of God, He took upon Him the form of a servant, made himself of no reputation," to the end, that He might accomplish a work so great that it never could have originated in a created mind. He came to conquer and redeem a world, to pour contempt on the high sounding titles of earthly grandeur, to converse with every possible scene of misery and to raise the poor out of the dung-hill. It would not, therefore, have become Him to have made his appearance amid the

shouts of prostrate thousands. Hence no palace sheltered his holy head; no vestments of purple shaded his limbs; no bending attendants received him from his mother's arms; no trumpets were blown throughout the land to announce the birth of the King of the Jews. The world frowned upon him from the beginning. Poverty waited on him in his cradle and accompanied him during his earthly sojourn. The Saviour and the brute reposed under a common shed. "He was despised and rejected of men, He was despised, and we esteemed him not."

Still his glory, though veiled from the eyes of men, was recognized in heaven. When He came into the world it was said, "Let all the angels of God worship him." They hastened to obey the command, to announce the glad tidings to the shepherds, who kept their flocks on the plains of Bethlehem, and sing their song of glory in the highest.

The circumstances of his birth were, therefore, contrary to all human calculations, to the hopes and anticipations which had been long cherished by Jews and Gentiles. From the groves of Athens, from the Tiber and the Ganges, as well as from the Jordan, men had, age after age, sent up their cries to heaven for a Deliverer; but few were willing to receive Him, when he came in the humble garb of poverty. Some thought He must come in all the pomp and circumstance of royalty, that He would be a great commander and fill the world with his fame, whilst others looked for a great teacher who would withdraw the veil of ignorance from all knowledge and deliver mankind from the bondage of error. When, therefore, the desire of all nations came, they received Him not. Though such, as their necessities demanded, He was not what they looked for. Only those who "beheld his glory, the glory of the Only-begotten of the Father," could recognize and receive Him. Let us, then, draw near to Him that our souls may bask in the light of his life.

He came among us, as we have already said, in the full consciousness of his Divinity, to accomplish an infinite work. He came in the dress of an ordinary man, assuming the form of a servant. He retreated to no solitude, like John, consecrated no particular place as sacred, but, on the contrary, proclaimed to the world a truth of the greatest originality and highest importance, that the human soul is the only true temple of God and that consequently the true worshipper worships Him in spirit and in truth. He has none of the wealth of the world, wears none of its honors,

has often not, even, where to lay his head. In every place he mingles with men, as a man and a brother, as a friend and sometimes as a servant. He enters with the most wonderful sympathy, into the wants, feelings and sorrows of individuals, even of the most despised and forsaken of the race. He receives them with a tenderness of compassion and a depth of affection, which must have appeared as wonderful to the cold spectators, as it was melting to the wretched sufferers. As I read his reply to the self-righteous Pharisees my astonishment has no bounds, "The whole have no need of a physician, but they that are sick; I came not to call the righteous, but sinners, to repentance." He went about doing good. He found himself in an afflicted world, and devoted himself to works of mercy. Mankind were ignorant and He instructed them; they were depraved and He reclaimed them; they were in sorrow and He comforted them; they were diseased and he healed them; they were oppressed and He delivered them. He performed these offices of benevolence, not only indirectly, or by the agency of others, but by his own personal and indefatigable efforts and labors. He passed, in this manner, the whole of his public life. Nothing could divert him from his course, not the deepest ingratitude from the objects of his kindness, not his own pressing necessities, not the greatest personal discouragements, not unrelenting persecution and the constant peril of life. He met unkindness, persecution and danger in every form; he met them unmoved and, having lived for man, he closed his brief career by the death of the cross.

If, then, we have looked attentively at the Son of God, we cannot have failed to have seen in him the spirit of humanity in its lowliest and tenderest form, combined with a full consciousness of his unrivalled dignity and ineffable glory. He cultivated the closest intimacy with the ignorant, degraded and the suffering. Though exalted in thought above every name that is named, he chose the poor and uneducated, as his immediate companions and friends. He travelled with them, from place to place, sat at their tables and slept in their humble dwellings; He communicated to them truth in its simplest forms, and though they continually misunderstood him, and never fully received his meaning, yet He was never weary in teaching them. His last address to them is truly wonderful; it stands alone, amid all the writings of the past, for never was there manifested

before, or since, such a union of tenderness and majesty. His own great sorrows are forgotten, in his anxiety to comfort them.

Nor was the manifestation of his tenderness and love confined to his disciples. There was no class of human beings, so low as to be beneath his sympathy. He not only taught publicans and harlots, the despised outcasts of society, but with a consciousness of purity, altogether divine, mingled with them at the social meal; and when reproved by the Pharisees for holding intercourse with such, answered, in the inimitable stories of the lost sheep and the prodigal son.

No personal sufferings ever dried up the fountain of love for man in his breast. On his way to Calvary he heard women, who had been blessed by his ministry, bewailing him and, forgetting his own great sorrows, for the moment, he turned and said, "Daughters of Jerusalem, weep not for me, but weep for yourselves and your children." Nay more, when his enemies, unsoftened by his last sorrows, mocked him on the cross, the sympathies of his nature were stirred to the lowest depth and broke forth in that wonderful prayer, "Father, forgive them, for they know not what they do." "In Christ, who is his own religion alive and in action, sorrow and love seem to be evermore blended and lost in each other. He is the immortal image of both; love and pain are the foot-prints by which we trace him from page to page. And who shall say *which* was foremost on Calvary? Love drew the Godhead of Christ from the throne; and sorrow, sanctifying sorrow, lifted the manhood into meetness to share it."*

As a Teacher, it is now universally admitted by the highest intellects of our race, that the officers sent to take him, spoke nothing but the literal truth in their report to the chief priests, "Never man spake like this man." The princes of literature and learning, in modern times, Fichte, Gæthe and Carlyle, however unwilling to confess and acknowledge him, as their Saviour from sin and death, have cheerfully brought their treasures and laid them at his feet. The vulgar infidelity of the past century is now dead and can never be revived; and we think it an immense gain to the progress of Christian truth that the first thinkers of our age have placed Christ as a moral teacher immeasurably above all others. "Measure," says one, "the religious

*Archer Butler.

doctrine of Jesus by the time and place, in which he lived, or by that of any time and place; yes, by the doctrine of eternal truth. Consider what a work his words and deeds have wrought in the world. Remember, that the greatest minds have seen no farther and have added nothing to the doctrines of religion; that the richest hearts have felt no deeper and have added nothing to the sentiment of religion; have set no loftier aim, no truer method than his, of perfect love to God and man. Measure him by the shadow he has cast into the world, not by the light he shed upon it. And shall we be told that such a man never lived? that the whole story is a lie?"* He founded, says another, the pure worship, of no age, of no clime, which shall be that of all lofty souls to the end of time. Not only is his religion the benign religion of humanity, but it is the absolute religion; and if other planets have inhabitants, endowed with reason and morality, their religion cannot be different from that which Jesus proclaimed."† "He did more than all the philosophers to bring heavenly morality into the hearts and homes of common men."‡ "He is the Divine man, the Holy One, the pattern, example and model of humanity."§ "He is the greatest of all heroes, whom we do not name here. Let sacred silence meditate that sacred matter."||

His preaching was sweet, and gentle and full of nature. He gave a tongue to the flowers of the field and the birds of the air; creation everywhere acknowledged him, as Lord and became vocal at his bidding. He uttered no half truths; every truth was seen by him in its completeness. He proclaimed the moral law, as given to Moses, to be universally and everlastingly binding; and he summed it up in this brief formula, "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind, and thou shalt love thy neighbor as thyself." God is our Father, to whom he invites us to draw near, recognizing the entire family of man as our brethren. And on this paternal relation of God to man, a relation which the teachers of other religions never conceived of as possible, he founded *the equal and inalienable rights of all men*. Human brotherhood in its broadest sense flows continually from his lips. He repudiates all claims founded on blood, or birth, sect or nation,

*Theo. Parker's Life of Christ. 363. †Renan's Life of Christ. 215.

‡Fichte. §Goethe. ||Carlyle.

station or rank; all are the erring children of a common Father who sent him into the world to seek and to save the lost.

This was his mission, to this end he was born. His uniform conviction of the value of the human soul appears in all his acts and teachings. He saw in every man a spirit of inestimable value and, therefore, he longed and labored for its redemption from the burden and curse of sin. Looking on man with an eye which pierced the material covering, the body vanished at his glance; the trappings of the rich and the rags of the poor were nothing to him; he looked through them to the soul, as though they did not exist; and there, amid the darkness of ignorance and the corruptions of sin, he recognized a spiritual and immortal nature of more value than the whole material creation. This spiritual view of man pervades and distinguishes the words and acts of Jesus. In the most fallen and depraved, he saw a being who would live on forever, and who might become an angel of light and, therefore, he wept, because he would not let him fold him in the wings of his love. He came to live and die for the redemption of the lost; the garden and the cross were ever before him. "I have a baptism to be baptised with, and how am I straightened until it be accomplished?" But this was necessary to the redemption of the fallen, and, therefore, "he gave his back to the smiter and his cheek to them that plucked out the beard." The redemption of the soul was precious. Men might become like himself, "heirs of God and joint heirs with him to an inheritance incorruptible, undefiled and that fadeth not away." Nay, this was the eternal purpose of God with reference to all believers. They were "chosen in Christ, before the foundation of the world, that they might be holy and without blame before him in love."

Thus Jesus lived among men. To a consciousness of unutterable majesty he added a lowliness, humility and sympathy, which can never have a parallel. But such a character is wholly remote from human conception. A character, so extraordinary, so divine, so consistent throughout, could not have been invented by the fishermen of Galilee. This is now admitted by all thinking men, who, in this age, are entitled to a hearing. We have the Gospel histories only because he, who is the subject of them, came out from God and dwelt among men, and they beheld his glory, as the glory of the Only-begotten of the Father, full of grace and truth.

But suppose, with Renan, that he was a mere man, strip him of every claim to the supernatural, admit that his miracles were all delusions, readily embraced by his disciples to give prominence to their dearly loved Master, then, Jesus himself becomes the greatest miracle the world ever dreamed of. There is nothing in the Bible, so utterly incredible as that Jesus of Nazareth, born and brought up a mechanic, should, at the age of thirty, without learning, without wealth, without any human or superhuman aid, have risen above all prejudices of family, age and nation, and laid the foundation of a universal and eternal religion which Renan calls, "the absolute religion," and adds, that "if other worlds be inhabited with intelligent and moral beings, their religion cannot be different from that which Jesus proclaimed.*" The words of Jesus were a gleam in thick night; it has taken eighteen hundred years for the eyes of humanity to learn to abide it. But the gleam shall become the full day, and, after passing through all the circles of error, humanity will return to these words, as to the immortal expression of its faith and hopes." This is the miracle of miracles; you may deny all others, but this you cannot deny. Jesus is the miracle, which no ingenuity of man can explain away. It would be nothing to receive the most apparently incredible miracle, recorded in the Holy Scriptures, in comparison with the creed which Renan would impose upon the world.

But, perhaps, our readers need no argument to convince them that Jesus was the Son of God. They are Christians so far as the intellectual reception of the creed of the Church can make them such. It, however, becomes us all to inquire, whether we are such as we ought to be, such as Christ desires us to be? To show us how to live and how we must live, if we are his disciples, was one of the known ends for which he came into the world to dwell among men. We have, consequently, in his singular life the model to which our own must be conformed. Some may be ready, here at the very outset, to reply that in our weakness and with our many infirmities pressing upon us, we can hardly be expected to imitate very closely, a character so divinely perfect. But we shall endeavor to prove that Christ did cherish this expectation. "He that saith he abideth in him, ought to walk even as he also walked." And his own voice is still ringing in our ears in some of those expressive senten-

*Life of Christ, 215.

tious sayings which fell with such weighty authority from his lips, "Follow me. I have given you an example, that you should do to others as I have done to you." This conformity of all believers to Christ was the predestined purpose of God. Jesus died to redeem us from the dominion of sin. Hence we were chosen in Christ before the foundation of the world, that we might be holy and without blame. We are called with a holy calling, called by the love we bear to Christ, to the souls of our fellow-men and to our own immortal interests, to beware of every thing that might blemish our profession, obscure the lustre of divine grace, or hinder our walking in God's commandments or the keeping of his statutes and the doing them.

Nor is this an unreasonable requirement. The law of perfection was the law under which man was originally created; and in creating him anew in Christ Jesus, God necessarily placed him under the operation of a perfect law, the law of the spirit of life in Christ Jesus. He is consequently our law. We live only, as we live in him; we are sanctified only as he lives in us and we make sure and certain progress as both combine. "Abide in me and I in you. He that abideth in me and I in him, the same bringeth forth much fruit."

We are not, however, required to do impossibilities, but only to serve God according to the grace given unto us, to devote every power, faculty and talent which we now have or may receive, to his service. Religion and the ordinary details of life's work, are not to be kept separate; on the contrary, they must go together, the former giving dignity and importance to the latter, and sweetening life's toils and cares, which would otherwise be oppressive. We can cultivate the spirit and temper of our great exemplar, we can imitate him, not only in his meekness, patience, gentleness and other passive virtues, but also in his active works of charity and self-denying beneficence. We can follow Christ, if not always with a firm, steady step, yet with the cry of the woman of Canaan, "Lord help me;" and we can never cry to him in vain; for he hath said, I will never leave thee nor forsake thee."

Moreover, it is the universal conviction that the life of Christ is the very best that could be lived. We then, who are professedly his followers, have no right to attempt to live otherwise. The desire of perfection is also an essential element of Christian character. The disciple wishes to be as

his Lord, and his great consolation now is, that "when He shall appear, he will be like Him, for he shall see him as He is." To cease, therefore, to desire and aim at conformity to Christ, is to cease to live. For he is our life. The Christianity of many is momentary, like the evanescent brilliancy of an April morning, because its principle is momentary; they turn to religion to diversify life, not to be their life and consequently it is to them but a form, a fashion, whereas its very being is inward and practical; it is not the likeness of a living reality; it is life, the life of God in a human soul. But this life, whether in the fountain or in the stream, must follow the same general law of development. The disciple will endeavor to be as his Lord and the servant as his Master. To be like him will, consequently, be the great aim and purpose of his life. It is his sober and settled conviction, that in this way only can he attain the end, for which he has been called out of darkness into marvellous light.

But how does the example of Jesus bind us to live? Even as he also lived. And how did he live? We have already seen, in a manner so different from the common practice of the world, that his whole life was in direct opposition to it. Pleasure, lust, pride, avarice and ambition have ever characterized the world of mankind; but in opposition to all this, He came to establish a kingdom, spiritual and holy in its nature, and eternal in its duration. The members of this kingdom must be in full harmony with it; they could not belong to both, at the same time, since they are in irreconcilable opposition. In the world around them they beheld lust and sensuality in their varied forms; but they were to follow him who was meek and lowly in heart, holy, harmless and separate from sinners. There they saw pride and arrogance; but they were to follow him who had not where to lay his head and who came, not to be ministered unto, but to minister; there was selfishness, but they were to follow Him, who having devoted his days to works of mercy, gave his life a ransom for many. In short, the life of Christ was not the development of any one truth, but the manifestation of all truth, in perfect harmony; nor was it the development of any single virtue, but a perfect union of all virtues, a glorious combination of whatsoever things are true, pure, just, honest and of good report. In him we see faith, corresponding to the devotion which it nourished, and benevolence wide as the universe which pours its blessings, like the rain, upon

the evil and the good. In him we see a fortitude, which nothing could appal, a patience that endured every form of insult and injury and a submission that bowed to the divine will without a murmur, in the garden and on the cross. Here then is our model, on which we may meditate to ascertain the distance, which separates us from it; our life, in which we must live and which must live in us, before we can conquer the world of lust and passion. We must be united to Jesus, as the branch is united to the vine, and the life which we now live in the flesh must be by the faith of the Son of God. Where this inward union exists, there will be outward conformity; there will be an intense desire to cleanse ourselves from all filthiness of the flesh and spirit and to perfect holiness in the fear of the Lord. We are called to faith in Christ and fellowship with Christ, in order that we may become holy. This is the end of our faith and in so far as we attain this end we are Christians and no farther. The same mind must be in us which was also in Christ Jesus. The same unction that rested on him must rest upon us; and the life of faith will then be accompanied by the life of holiness, a life of inward devotion and outward activity and zeal. The man, who thus puts on the Lord Jesus, shall not walk in darkness but will have the light of life. His path will grow brighter and brighter, until the day dawns and the sun, which never sets, shines in its splendor upon a ransomed Church and a rejoicing world.

But here we must close our brief and imperfect paper. It is far from being what we desired it to be. Though fully up to the measure of our knowledge of Christ, it falls, infinitely, far short of the dignity and worth of him, who is the subject of it. If, however, it shall lead some suffering soul to look unto the Son of God for comfort and consolation, or induce any that are far off to draw nearer to him, our labor will not have been in vain. The attacks of unbelievers, in modern times, have only led us to cling more closely to the crucified; and, though, we know not what form unbelief will next assume, we are certain, that the Christ of History will remain the Rock, on which, weary souls will ever rest and draw from its cleft-side, purifying and refreshing waters. "His story will draw forth tears without end; his sufferings melt the noblest hearts," and all generations shall call Him blessed.

ARTICLE V.

THE BATTLE OF GETTYSBURG.

By Prof. M. Jacobs, D. D., Gettysburg, Pa.

It is not surprising, that the whole country should manifest a lively and an abiding interest in that Battle, which has given Gettysburg a place in history. Its results are of a character too important to the nation and to unborn millions, to be a matter of superficial concern. Without doubt, it formed the critical point of the war of this unnatural and atrocious Rebellion. The intense anxiety, in regard to the result, which filled the public mind, when the first confused rumors of the battle were spread abroad, was equalled only by the fullness of joy felt, when the news of its glorious termination were flashed on the wires to the North, the East and the West. Had it resulted differently from what it did; had it turned out according to the frequent boastings and the confident expectations of the enemy, in the cutting up of the different Corps of our army in detail, and the eventual destruction of that army, the whole land would have been filled with mourning and consternation. Such deeds would have been perpetrated by the Rebel hordes, as would have been felt, in their disastrous consequences, for generations to come; and such a blow would have been struck at the heart of the nation, as might have proved fatal to the integrity and future existence of our most excellent government. In two or three days, the enemy would have held high carnival in the Monumental City, where, on the 19th of April, 1861, when the future was dark, and dismay rested on the countenances of loyal men, the first patriot blood was shed by an armed mob whose leaders were in the interest of treason; and Washington, the Capital of the nation, would either have been sacked and burned, or held as the seat of power, from which to send forth over the land the baleful influences of oppression and despotism.

It is for such reasons, that the Editor of this Quarterly, published on the ground made sacred by the blood of patriots fallen in the battle of freedom, has desired to furnish its readers with a condensed account of those great

events which transpired at Gettysburg on the first days of July 1863.

Gettysburg is located in a broad irregular valley, situated between two ridges of moderate elevation. These ridges, and others parallel to them and to the South Mountain, owe their existence to the hard rock, which forms their central axes. When the force, which tilted and folded the strata which constitute the South Mountain, operated along the Atlantic coast, it produced rents in the superficial red shade rock, varying from 40 feet to $1\frac{1}{2}$ miles wide, and extending parallel to the mountain. These rents or fissures, reaching down to the fused masses beneath, were filled with that material, rising up, as water does between two separate masses of ice, which, on being cooled, formed Greenstone, or Trap rock, as Geologists call it. This rock, being much harder than the red shade lying in the intermediate spaces, was worn away but slightly when the great water currents, driven parallel with the mountain, scooped out the softer slate into valleys and plains. Each ridge has, therefore, a central mass of Trap rock, which defied the wearing action of the storms and waves of the ancient Ocean. The ridges between Gettysburg and the mountain are nearly straight, and parallel to each other; whilst immediately to the East and South of the town lies a belt of Trap, $1\frac{1}{2}$ miles wide, giving greater variety to the scenery, and presenting several irregular lines of abrupt hills; the softer portions of the rock having been easily worn away, whilst the harder yet remain, standing out from the face of the country. Such are Cemetery Hill, Culp's Hill, Wolf Hill, and the Round Tops. The ridge to the North West of Gettysburg and designated Seminary Ridge, is a long narrow elevation.

The fragments of Trap rock, which are to be found in convenient abundance on the tops and sides of these ridges, have in most places been gathered and put together by the farmers and built up into stone fences. These fences, where they were found in a proper position, were used by the two armies as breast-works, and where this was not the case, they were changed, or others erected in the requisite positions.

The area, occupied as the battle-field, is about $3\frac{1}{2}$ miles long from North to South, and about $2\frac{1}{2}$ wide from East to West. The first day's fight took place to the North West of the town. When the battle began, the *Rebels* were posted on a ridge about 2 miles to the N. W. of Gettysburg,

and half a mile from Willoughby's Run; and the Union advance on McPherson's ridge, the next adjacent to the Seminary Ridge, and immediately West of it. On the second and third days, the Rebels occupied the Seminary Ridge as their rear line on the West, and an interior curved line, extending from the Hagerstown Road, where it crosses Seminary Ridge, Eastward through Middle Street, and thence bending in a South Eastern direction across Rock Creek.

On these two days, the *Union* forces were posted on a line extending from Cemetery Hill, Southward to Round Top, and on another extending South Eastward to Culp's Hill and Rock Creek, these two lines forming the two sides of a triangle having its apex turned towards the town. The reader may consult, with advantage, the map accompanying the "Notes on the Rebel Invasion and the Battle of Gettysburg," published by Lippincott & Co., Philadelphia.

Until within some days previous to the close of June, very few, if any, of our citizens apprehended a bloody conflict in our vicinity. We had been apprised of Gen. Lee's intention of invading the North; to gain supplies, to produce a diversion in favor and in the interests of the Rebellion; and to compel, if possible, a peace upon his own terms. We had watched his progress towards the Potomac, and noticed with no little concern the arrival of the several Corps of his great army on this side of that river. But most persons supposed that, however tempting the rich farms and storehouses of Pennsylvania might appear to him to be, he would not deem it safe to venture so far from his base of support and supply as to cross into the borders of our State. It did not, therefore, seem probable, that if there should be a battle on this side of the Potomac, it would take place as far North as it did. But as the month of June hastened to a conclusion, and the movements of the enemy brought them to the North and North East of us, and our own army hastened in pursuit, the hearts of many began to be filled with anxieties and fears. From the position into which the two armies were falling, they could not help believing that a collision must take place somewhere in the county of Adams, or that of York. It became apparent that the tendency of the Rebels towards the Susquehanna was either a feint to conceal some ulterior design, or that it was suddenly checked by the appearance of extensive warlike preparations which were being made on the Eastern side of the river, and that,

therefore, they were turning aside in some other direction. It did not require a long time to discover, that that direction was towards Baltimore and Washington. From the positions of the two armies; from the fact that all the roads from all the surrounding country converge in the town of Gettysburg; and from the known intention of the Rebels to seize and occupy Baltimore, both on its own account and on account of its being the key to the National Capital, it became every day more and more probable, that the storm of war would burst over our heads.

These fears were strengthened by such facts as these: When the Rebels had reached Carlisle and Mechanicsburg, in the lower end of the Cumberland Valley, and Wrightsville and Columbia on the Susquehanna, they began to move backward again; whilst those who had not proceeded farther than Chambersburg, turned South Eastward to Fayetteville and Cashtown. On Sunday the 28th of June, just two days after the raid of Gordon's Brigade of Early's Division of Ewell's Corps had been made through our town, and for a deliverance from which we had heartily thanked God, the camp fires of the advance of A. P. Hill's Corps were seen blazing on the hills in the rear of Cashtown; thus showing that we still lay in their track. On Monday, by aid of a perspective glass, we could discover large numbers of tents and wagons, and at night the camp fires of the enemy had become more numerous. On Tuesday the whole of Heath's Division of Hill's Corps advanced to the Seminary Ridge, one half a mile West of Gettysburg, bringing their wagons and artillery with them, prepared to occupy our town and the surrounding hills, as an advance position on their way to Baltimore. They halted their front on the top of that Ridge, throwing out their pickets before them, and their officers spent about one hour in looking around. We saw them then turn back again, probably to await the arrival of a stronger force, for they had ascertained that they might possibly meet with some resistance. Pettigrew, who was the leader of this advance, withdrew his troops to a safe distance that night. Early's Division, which had paid us the visit of Friday the 26th, was converging towards those of Rhodes and Johnston, the rest of Ewell's Corps. and had, on its return, reached the vicinity of Hampton, about 12 miles East of Gettysburg on Tuesday night, whilst Rhodes' Division had reached Heidlersburg, 9 miles North East of Gettysburg, and Johnston's was yet in the

vicinity of Carlisle. These things showed, either that the Rebels designed concentrating their forces upon our town, or that they purposed moving in concert on two roads, the Chambersburg and Carlisle turnpikes, and converging at some point below Gettysburg, in the direction of Baltimore. Of course they were calculating upon the contingency of meeting resistance some where on their way; Hill's and Ewell's Corps being in the advance, and Longstreet's in the rear, on the Chambersburg turnpike, and all within supporting distance of each other.

In the meanwhile we had learned, that our forces, under General Hooker, were, by rapid marches, following on the flank of the enemy, on the Eastern side of the South Mountain; the left being at Frederick City, on Sunday the 28th, and the right near New Windsor, in Carroll County, Md. On Sunday also, a Brigade of cavalry, under General Copeland, reached our town, amidst the rejoicings of the people, who regarded them as the blessed harbingers of our approaching army. Having made the intended reconnoissance, General Copeland returned on Monday morning towards Littlestown for further duty. On Monday evening, the 1st, 11th and 3rd Corps under Gen. Reynolds reached Emmittsburg, and on Tuesday, the 1st and 11th were advanced as far as the right bank of Marsh Creek, $6\frac{1}{2}$ miles South of Gettysburg, the 1st Division of the 1st Corps under Gen. Wadsworth crossing to the Eastern side and resting nearer Gettysburg, whilst the 3rd Corps remained near Emmittsburg, covering the rear and bringing on the reserve artillery and supply train. At noon, on Tuesday, just one hour after the rebels under Pettigrew had retired from the Seminary Ridge towards Cashtown, General Buford, whose early death the nation now most sincerely mourns, moved through our town, with about 2000 cavalry, a portion of whom he stationed on the Mummasburg road $\frac{1}{4}$ of a mile north of the College, whilst the larger portion of them he advanced $\frac{3}{4}$ of a mile to the North-west of the town, on Hon. E. McPherson's farm. On Tuesday night, whilst we lay down to sleep as usual, there were not less than 78000 men within 12 miles around us, ready, on the morrow, to enter into deadly conflict with each other, and to stain our green fields with the blood of the wounded and slain; and within less than 30 miles of us there were nearly 200,000 men prepared to enter the fearful contest for victory or death.

Wednesday, July 1st. Wednesday morning dawned, but not without a cloud. Heavy vapors, threatening rain, filled the sky and covered the earth with their thick shadows. The hurried movements of horsemen during the early morning, and the careful examination of the surrounding hills by signal officers indicated that preparations for a great struggle were going on. Citizens were moving to and fro in painful expectation, or gathered in clusters on the streets, discussing the probabilities of a hostile meeting. At length, at 9½ A. M., the dreadful suspense was relieved by the booming of cannon and the bursting of a shell. The battle had begun. Heath's division had been brought forward from their camping ground of the night, to the first hill west of Wiloughby Run, and had sent a defiant shell amongst Buford's men, who were posted on the opposite side of Wiloughby Run, and ¾ of a mile distant. Buford's men proudly answered the defiant missile, and alone for nearly an hour, gallantly resisted the attack of the enemy. Soon after 10, A. M., General Reynolds hurried through town and inquired for General Buford; the 1st Corps, under Wadsworth, Robinson and Doubleday, in the meanwhile, moving rapidly from the Emmittsburg road, in a living stream, under cover of the Seminary Ridge, and in front of McMillan's, the Seminary and Dr. Krauth's, and forming, went over the crest of the ridge to relieve Buford and to meet the advancing enemy. The cavalry now gradually retired to the rear and flanks, leaving the 1st Corps, for the next two hours, to stand alone in the fight. Never did troops behave with more gallantry, never did men fight more as if they felt that the honor and the very existence of their country depended upon the manner, in which they then acquitted themselves. The living masses, as seen by us, swayed backward and forward; our left more constantly maintaining its ground and advancing upon the enemy, whilst the right, which was weaker, and opposed to a heavy hostile force, was more frequently forced to retire, and move under the shelter of a small wood. During the earlier hours of the fight, success was mostly on our side. It was indeed a hard-fought battle, considering the proportion of numbers, which was about two of the enemy to one of ours. Many of our noble boys fell wounded and dead on that bloody field, but so also did there of theirs. They took quite a number of our men prisoners, but were not able to hold them; for they were re-taken; but those we took, from them were held, and sent to the rear. Of Davis' Mississippi Bri-

gade, belonging to Heath's division, which was very badly cut up, 800 prisoners were taken, and of Archer's Brigade of the same division about 1500. The latter capture took place early in the day, and the brave and lamented Reynolds lived just long enough to see it accomplished. Archer was trying to drive out of McPherson's woods the left of the 2nd Brigade of the 1st Division of the 1st Corps, which had just gained that position from the Rebels, and, as he moved up, the Iron Brigade, the 1st of the same Division, was swung around so as to bring Archer between our lines, and thus temporarily to surround him. Seeing this, he surrendered with his men, to Major Riddle, who, together with Capt. Wadsworth, both of Reynolds' Staff, had executed this successful movement. It was almost at this moment, so exciting and auspicious, that the gallant General fell. He had gone into the woods to urge on the men who were driving back the Rebel lines, and, seeing that they were successful, he was coming out again. Being at the outer edge of the woods the fatal volley was fired, which killed him and wounded a number of his escort. Thus in the moment of gain we sustained a heavy loss.

Although much beloved and highly appreciated in the army, where he was best known, there is reason to believe that his worth as an officer has not been appreciated by his country, in whose sacred cause he so gloriously fought and fell. He had been severely, though unjustly censured for precipitating the battle of the 1st day. He had but one alternative either to fight and to try to hold the enemy in check until the whole army might come up, or to retreat and yield a most important position into their possession. He chose the former. The battle had begun—it was unavoidable—when he reached the ground. He had been informed of the value of the position South of the town. He saw the importance of holding the town, and of preventing the enemy from entrenching themselves in it. He, therefore, apprised Gen. Meade, that he would hold the enemy at bay, and fight from house to house, if necessary, until the balance of the army would come up. In this he was likely to succeed when he was suddenly cut down. And although others after him did well and fought nobly, it is believed, by those who knew him best, that had he lived to see the end of the day, he would, to say the least, have rendered the results of the day more auspicious to us than they were.

But obstinate as was the resistance of the brave 8,000 men of the 1st Corps, against the 22,000 of Heath and Pender of Hill's Corps, it gradually became evident that in this unequal contest our men must at last yield, if not soon relieved or supported. The left was just holding its own, and the right was being pushed farther and farther back. Very opportunely, therefore, at 11½ o'clock, two Divisions of the 11th Corps, under Generals Barlow and Schurz, arrived on the field and took position on the right of the 1st, whilst the 2nd Division under Gen. Steinwehr, in accordance with the wishes of Gen. Reynolds, and by direction of Gen. Howard, upon whom now devolved the command of the field, moved at once to the Cemetery Hill, and prepared to hold it in possession. Our right, being thus strengthened, gave evidence of new vigor.

But it was not long before the enemy was also strongly reinforced. The two Divisions of Ewell's Corps, viz: Rhodes', which had lodged the previous night near Heidlersburg, and Early's, which had lodged near Hampton, having come within two miles of the battle field before noon, and rested, came in by the Harrisburg and York roads, and flanked our right. An unequal contest of 22,000 against more than 40,000 was now maintained for a while. But our right, being hard pressed and flanked, was obliged to yield, and then also our left. At about 3¼ P. M., Gen. Howard ordered his troops to fall back to the Cemetery Hill, where he had made preparations to make a new stand by the sending thither of Gen. Steinwehr and a strong artillery force. The 1st Corps, retired across the fields and lots of the South Western section of the town, and, for the most part, successfully and in good order, reached the hill; the 11th Corps, retreated through the town, but being very much crowded and hotly pursued by the enemy, were less successful. Amidst the confusion, about 2,500 of them were taken prisoners; but the rest fell in again, in good order, when they reached the hill, where preparations had been made to receive and check the enemy. Elated with success the enemy pressed onward towards the eastern flank of the hill, where being subject to a raking fire from our men they stopped, and ceased to fight for that evening.

As we saw our men crowded in our street, apparently uncertain in which way they might most quickly escape their pursuers, who called to each other, "Shoot them down, shoot

them down," whilst the sharp crack of Rebel rifles was heard in rapid succession and our men were falling wounded and dead, our hearts sank within us. And as we, soon afterwards, saw crowds of our men going to the rear as prisoners, our discouragement became still greater. We were almost ready to give up all hope. Besides, as if all this, were not enough, the enemy, who at 4 P. M., crowded our street and began to prepare to cook their supper and to lie on our side walks for the night, gathered around our door, and to demand entrance. Then began a search for "Yankee soldiers." Three of these had, just a few moments before, gone into our cellar. An entrance into that cellar was immediately demanded, and so we had no choice but to give them up. The Rebel joy over this day's success was great, and their boasting knew no bounds. Whilst the rank and file showed their appreciation of their success by asking us, "How do you like the war now?" the officers, many of whom were intelligent and polite gentlemen, exhibited theirs, by striving to get us into conversation; by telling us that they had beaten us at Chancellorsville; that they had beaten us on this day, and would take the balance of the army on the morrow; that they had no intention of going to Harrisburg and East of the Susquehanna, but had other designs in view, which they were now accomplishing—the cutting up of our army in detail, of then going to Baltimore and Washington, and thus conquering a peace. There was joy throughout the whole Rebel ranks that night, whilst sorrow filled the hearts of the citizens, and anxiety and fear many of the men of our army; for no one knew what the morrow would bring forth.

The following night was one of preparation. The two armies were being brought together for the bloody work of the succeeding day. The peaceful full moon looked down through the thin canopy of cloud, affording her light as cheerfully as if the hurried movements were all made to save, instead of to destroy life. Anderson's, the remaining Division of Hill's Corps, and McLaws' and Hood's Divisions of Longstreet's Corps arrived at the scene of action and were put in position on the right wing of the enemy; and Johnston's, arriving next morning, was placed on the extreme left of Ewell's Corps which occupied the town and the line East of it.

On Cemetery Hill the 11th Corps, under Gen. Howard occupied the centre, in the order of (1), Ames (Barlow), (2),

Steinwehr, (3), Schurz; of the 1st Corps, the 1st Division of Wadsworth was placed on the right of the 11th, near Culp's Hill, the 2nd of Robinson to the left of the 11th, and the 3rd of Doubleday to the left and front of Robinson. About the time when the retreat to Cemetery Hill began, Gen. Hancock arrived to represent Gen. Meade on the field instead of Reynolds, who had fallen. At 7, P. M., Gen. Slocum came with the 12th Corps, and was placed on our extreme right, Gen. Geary occupying Culp's Hill with Greene's and Kane's Brigades; and Gen. Williams the line near Spangler's Spring, with Ruger's and Lockwood's Brigades, Gen. Knipe's probably occupying the adjacent parts of Wolf Hill. Gen. Sickles came about the same hour, with most of the 3rd Corps, a part having been left with the supply train. He took position on our left, next to Doubleday, and near the Emmittsburg Road. At 11, P. M., Gen. Meade left Taneytown, and arrived at the field, at 1 o'clock, A. M. At 7, A. M., of the 2nd, the 2nd Corps, under Gen. Hancock, the 5th, under Gen. Sykes, and the rest of the 3rd, with the reserve artillery arrived. The 2nd Corps took the place of the 3rd, which was now ordered to take a position farther to the left; whilst the 5th was kept in reserve until the arrival of the 6th, at 2, P. M., from East Berlin, having marched 22 miles since 2, A. M. of Wednesday, the day previous. The 5th, under Sykes, were then assigned to the extreme left, having been joined by the Pennsylvania Reserves at 5, P. M. In making these dispositions, in placing the artillery in position and in constructing the breastworks on the right of our line (Culp's Hill), the morning of the day passed away. The picket firing and skirmishing which occurred through the day were attended with no decided results.

At 20 minutes past 4, P. M., however, the work of death began with terrible earnestness. Gen. Sickles, in removing towards the left to give place to Hancock, instead of making the line extend directly from our left centre towards Round Top, as Gen. Meade had designed, extended it along the Emmittsburg Road, which he had held by his pickets. This advanced position exposed him especially to the assaults of the enemy. At the hour assigned, the Rebels opened upon him, in front and on his flank, with a terrific artillery fire, vigorously supported by large bodies of infantry. The enemy advanced his artillery rapidly from point to point until he had driven our columns nearly

back to our original line. The 3rd Corps resisted the shock gallantly. Driven back, it was rallied in person by Gen. Sickles, who was, however, wounded so severely as to be carried from the field and to render the amputation of a limb necessary. But notwithstanding the desperate valor of the men of the 3rd Corps, they were not able, of themselves, to sustain the fierce attacks of McLaws' and Anderson's Divisions. The guns of Bigelow's battery, which had been sent forward towards Sherfy's peach orchard, in the vicinity of which and on Rose's farm there was the most obstinate and destructive fighting, were, at one time, near all captured by the enemy, but fortunately retaken by our men. Gen. Meade ordered a portion of Hancock's Corps to support Sickles on his right, Sykes on the extreme left, and part of the 6th in his front, and also several Brigades, particularly Lockwood's Maryland Brigade to move over from the right. The Rebels had now thrown Hood's Division on their extreme right into the dreadful struggle. The desperate contest had lasted about two hours; Gen. Barksdale, whilst urging on his men opposite to Hancock's left, calling to them most fiercely "Advance, advance," was shot down, and his command driven back; Hood's men had been thrown furiously, upon Barnes' Division stationed between Little Round Top and Round Top, and though driven back with great slaughter, a fresh portion was thrown forward in their stead, with the view of taking that key to our position; and our men now in danger of being overcome by this new mass of the enemy, were looking for support from Gen. Sykes. The Pennsylvania Reserves had as yet not been brought into action. They were placed to the right of Little Round Top, near the cross road leading from the Taneytown to the Emmittsburg roads. Gen. Crawford had been ordered to send Col. Fisher to the aid of the Brigade of Barnes between the Round Tops. The battle was raging furiously in front. Scarcely had Col. Fisher reached the required position, when Gen. Sickles' men broke and retreated, the division of the 5th, by which he was supported, having been out-flanked. The space in front of Crawford's men was filled with flying men, and fragments of regiments, escaping through his men to the rear. Having placed his men consisting of one Brigade and part of another in two ranks, he ordered them to fire two well directed volleys into the mass of approaching Rebels, who were coming in solid column towards that portion of our lines. Taking the colors of the leading regiment

into his hand, he rode in front of his men, and ordered them to a charge! With a terrific shout they rushed forward, and drove the panic-stricken rebels over the marshy ground in front of Little Round Top, up the adjacent hill to a stone fence for which there was a short struggle, and then through the woods and wheat field to a ridge beyond. Whilst Gen. Crawford was preparing to remove and care for the wounded, Col. Fisher informed him that Round Top was yet in possession of the Rebels and that Col. Rice of Barnes' Brigade desired to co-operate in taking it. Gen. Crawford ordered it to be taken, and it was done without the firing of a gun.

Thus, with the charge of the Pennsylvania Reserves, ended the fight of this day on our left. It occurred at the critical moment, and with its successful issue, the tide of battle was turned against the Rebels. Little Round Top was safe; and the day was ours. The rout of the Rebels in this charge caused them to retire on other parts of the line, and thus relieved Col. Fisher and Col. Rice between the two Round Tops. Gen. Crawford rested at the stone wall for the night, and threw out his pickets beyond the woods. The Pennsylvania Reserves fortified the Round Tops; and additional artillery was placed on Little Round Top—a natural fortress.

Never, perhaps, was a battle fought with more desperate bravery and obstinacy than that of this afternoon. Both Rebels and our own men, felt as if every thing depended upon the issue of this afternoon. The former had come a great distance, confident of gaining a glorious victory; the latter, many of whom were on their native soil and in sight of their homes, felt as if they were fighting for themselves and friends, and for the honor of their country. Stained with blood, and covered with the wounded and dead, the fields attested the fury of the fight. Of our men many fell, but far more of the Rebels. The wheat field presented a sorrowful spectacle of the Rebel dead. About 1,500 of these were buried within a short compass, on Rose's farm.

During this afternoon Gen. Zook was killed and Sickles wounded. The brave and good Gen. Vincent fell between the two Round Tops; Gen. Weed was mortally wounded near the left crest of Little Round Top, and Lieut. Hazlitt commanding a battery, on its summit going to his aid, was killed by a bullet and, as he was endeavoring to bear his last words, fell dead into the dying General's arms. Thus two

kindred spirits left the world together, whilst paying and receiving the tokens of deep affection.

The battle had closed, on our left, at the setting of the sun. Scarcely however had it ended here, when it raged with fury on our right. Ewell had sworn that he would take the hills on our Eastern line. The first task was to take the batteries on the Eastern flank of Cemetery Hill. The fearful task was committed to the Louisiana Brigade (Tigers) with proper supports. The assault was made. Coming by an oblique movement, over a hill behind which they had formed, up to the stone fence in front of our men, they endeavored to secure it. Some succeeded in crossing and coming up to our guns, and seizing hold cried, "Surrender," but were beaten off by the gunners with clubs and stones. They were driven back with fearful slaughter; they confessed afterwards that in this assault they lost more than half their men. In the meantime the incessant and loud roar of rifles and muskets indicated that a furious contest was going on, on the Eastern flank of Culp's Hill. A desperate assault was there made, upon our works, and gallantly met by a portion of Gen. Geary's command, a portion having been sent during the afternoon, to the support of Sickles but had not yet returned. The Rebels succeeded in crossing our breast-works where they were left comparatively undefended, and, at 9½, P. M., had come within several hundred yards of the Baltimore turnpike. They were prevented from progressing farther, by the lateness of the hour, by the uncertainties of receiving support in the heart of an enemy's lines, and by the return of our men from the left. Both their men and ours lay down and rested on their arms. During the night, the Rebels were heavily reinforced by five regiments of Rhodes' Division, whom we saw marched past our door. On our side, the 12th Corps had all returned, including Lockwood's Maryland Brigade, and Shaler's or Wheaton's of the 6th Corps.

At 4, A. M., as soon as the morning dawned, the fight was renewed. Our artillery, from Best's battery, opened with telling effect upon the enemy. A battery planted on Power's Hill did good execution. At sun-rise, the infantry were engaged; and by 10, A. M. the Rebels were driven back, beaten, and slaughtered in vast numbers. In front of our works and where they were driven back over them, they lay in heaps. The scarred timber and the riven tree-tops still remain to attest the terrible earnestness with which our men

fought, and their determination to drive back the enemy where he had broken into our lines. Our men must have rained a perfect storm of lead and shell amongst them, for nearly all the scarring of trees was done on the side facing the position occupied by our men.

In this terrible fight, friend met friend, and neighbor met neighbor. General Stuart's Brigade of Johnston's division, composed mostly of Marylanders, was, for a while, opposed to Lockwood's Maryland Brigade; and, the two 1st Maryland Regiments, Rebel and Union, confronted each other. Afterwards such a change was made in the disposition of forces as brought Stuart in front of Kane's Brigade of Geary's division of the 12th Corps. In the charge upon our breastworks, Stuart's Brigade lost, according to the testimony of an intelligent man of that Brigade, with whom we afterwards conversed, 1500 out of 2200 men! The 1st Maryland (Rebel) charged against the 5th Ohio, and lost 400 men. The charge was undertaken, although against the earnest protest of General Stuart. The protest was heard by our informant, who was only several feet from Stuart. In this charge, a North Carolina Regiment broke at the first fire.

Thus Ewell's efforts to break our right flank and hold those hills turned out a sad failure; and with it ended all fighting on our right. The Rebels were too badly broken and weakened to make any further efforts there. From 11, A. M., to 1, P. M., there was a lull in the storm of war.

During all the morning hours and those of the middle of Friday, the 3rd, General Lee was busily engaged planning a final attack upon our left. Unsuccessful in his attempt to gain our extreme left or right, he now determined to make one great effort to break our centre. He selected our left centre, occupied by the 2nd Corps, as the most assailable point — the point where no obstacles were presented by the nature of the ground, and where an assault must be resisted mainly by pure skill and valor.

At 7 minutes past 1, P. M. the ominous silence of two hours was broken by the opening of a cannonade from about 125 heavy Rebel guns, and responded to by as many on our side. The cannonade, was the most terrific of the War, perhaps the most so, ever heard by mortal man. Seminary Ridge, from the extreme Rebel right to beyond McClean's, was one blaze of fire; and this line was continued Eastward, at favorable points, to the extreme Rebel left; subjecting our guns and men to converging rays of shot and shell,

which flew through the air, whizzing, screaming and exploding. Nor were ours silent. Gun replied to gun, thunder answered thunder, shell met flying shell, bursting and dealing death whithersoever sent. First, the cannon belched forth fire and smoke, then, was seen in mid air a flash, a little cloud, and then the dreadful result for which the missile was sent—dead men, horses, and broken guns and caissons, mingled in confusion! Happily for our men, many of the rebel shells failed to explode, and to fulfil the errand of destruction upon which they had been sent. Especially did those, which the cupidity of our English cousins furnished to the enemies of our country, prove far less destructive than they were intended to be.

At about 3, P. M., the firing became less active, especially on our part, whether because the guns had to be cooled, or because it was deemed a useless expenditure of ammunition we are not able to state; but at this time the rebel infantry was called into action. To Pickett's Division of Longstreet's Corps was mainly committed the perilous task of breaking our lines. In this undertaking he was encouraged by the belief that our batteries, which had ceased firing, had been disabled. Pickett's Division, having arrived late in the previous afternoon, had not thus far been called into action, and was therefore fresh and ready. At 3, P. M. the rebel masses were seen emerging from the wooded crest of the Seminary Ridge, in two dense columns, the one in the rear of the other, and moving forward in the direction of the position, occupied by the 2nd Corps. On the left, this Division was supported by Pettigrew's Brigade of Heath's Division, and on the right by Wilcox and Wright of Anderson's Division. Hancock's Corps, which was to sustain the shock, of battle, was supported by Doubleday's Division of the 1st Corps, and Stannard's Vermont Brigade, attached to the 1st Corps. Our men, during the day, constructed low breast-works of earth and timber, where there was no stone fence in line, and lay down behind them on their faces during a cannonade of two hours, from 75 to 100 guns, the most tremendous of the war. The air was filled with exploding shells, spherical case and grape shot. Our batteries replied vigorously, but their's fired twice to our once.

As the enemy descended the flank of Seminary Ridge, our batteries sent a shell a few feet beyond their column, then one into their midst, and then another directly in front of

them. This caused them to halt for a few moments; and then, with a wild and savage yell, they rushed forward. Their line, at starting, was about a mile long. This was to be converged and thrown upon Hancock's, which was less than one fourth that length. Wilcox and Wright, on the enemy's right, being more distant, must move more rapidly than their left, so as to bring all parts of the moving mass up at nearly the same point and time. When our men discovered them coming, every man sprang to his feet, and the cry ran along the line, "There they come." Both parties had reserved their fire until the enemy reached the Emmitsburg road—200 or 300 yards from our line—and then the deadly aim of our men brought them down by hundreds, covering the ground with the wounded and dead. The left of their column soon began to waver, a few men, perhaps 200, were seen hastening back towards the ridge, several others hurrying to the rear, carrying one battle-flag, and a few officers and men surveying the field with apparent amazement and returning. The tale was told. The great mass of those who had come forward to the attack had been made prisoners or were amongst the wounded and dead. Gen. Gibbons had ordered his men to retire, to enable him to use his artillery, and had received the rebels, who had looked upon this movement as a retreat, with grape and canister. Gen. Webb, seeing them falter, exclaimed, "Boys, the enemy are ours," and his men rushed forward and took 800 prisoners. Farther to their right, they came by an oblique movement opposite to Stannard's Brigade. His 13th and 16th regiments took them on the flank. Their column began to break and scatter, and in three minutes it was an utter rout. Two thirds dropped their arms and came in as prisoners. Opposite the 14th regiment the ground was strewn with the rebel dead. Another rebel column, opposite the 14th regiment, soon came and was likewise captured.

In all, about 3,000 or 4,000 prisoners were taken in this charge, together with a number of battle-flags, and the enemy was utterly broken. On their part it was a most signal failure. By many of their intelligent men it was pronounced a desperate—a fool hardy—attempt. With it ended the fight along our whole line, except opposite Little Round Top. The enemy (Hood's Division) still held a position, just in front of that occupied by Gen. Crawford. Gen. Sykes ordered the latter to dislodge the enemy, which he

did by a second charge, made by the Pennsylvania Reserves, driving them completely back to their entrenchments on Seminary Ridge, recovering one Napoleon gun, and 7,000 small arms, besides taking a number of prisoners, and a battle-flag from a Georgia regiment.

The day had now nearly drawn to a close, and the enemy, beaten and repulsed at every point, began to show signs of uneasiness. They began to send their wounded to the rear, and to prepare for a retreat. Expecting to meet the untrained Pennsylvania Militia, they had met the veteran and unconquerable Army of the Potomac. Expecting to obtain a decisive victory, they sustained a signal defeat. They came defiant and exultant, they went down-cast and humbled.

At 12, P. M., Gen. Lee and staff left his headquarters and reached Fairfield early on the morning of the 4th, on his way to Hagerstown. Ewell's Corps fell back from the town and took their position on Seminary Ridge, at 1 to 3, A. M. of the 4th. Heath's Division, which was so badly cut up on the 1st and 3rd, left the Seminary Ridge, on their retreat, at 9½, A. M., of the same day and, having proceeded 2½ miles, drew up in line of battle awaiting the pursuit of the Union Army. Ambulances, filled with their wounded, were driven hurriedly towards the Cashtown Gap, on the Fayetteville road, and towards that of Monterey, in the direction of Waynesboro'. Their progress was quickened by the exciting words, "Hurry! for the Yankees are coming!" Provision and ammunition wagons were driven off at full speed to avoid being captured. Passing farm houses and mills they seized flour and other provisions, with which they hastened off. The wounded, unable to endure the severe motion of such a hasty ride, were heard groaning and crying for pain, and begging to be left behind. Many such poor fellows were left along the line of their retreat.

To guard against surprise, and the more effectually to resist the apprehended attack of Meade's army, the Seminary Ridge was lined with breastworks and rifle-pits on Saturday, the 4th. On that night and Sunday morning, the balance of the Rebel army was withdrawn as rapidly as possible; and quite a number of prisoners were taken in the vicinity. Kilpatrick's cavalry overtook the Rebel wagon-train of 120 wagons between Monterey and the western base of the Mountain, and captured them, on Sunday morning.

Had our army been in a condition to make a vigorous pursuit of the Rebels, thousands of prisoners could have been taken and the Rebel army seriously crippled before reaching the valley, west of the mountains. But this could not be done, 1st, because our army was much fatigued by heavy marching and by three days severe fighting; and 2ndly, because they were without food. Provisions did not indeed arrive until Sunday afternoon. To us, the citizens of Gettysburg, it was a source of sincere grief that we had not the means of affording relief to our noble boys when they came to us for bread. But at best what could so few citizens (2,500) do for the feeding of so large an army? Most of our flour and bacon had been sent away, in advance of the Rebel raid of the previous Friday. Then they took what they could get; much was given, on Sunday, to Copeland's cavalry; much again to Buford's cavalry on Tuesday; much also, to our hungry men as they passed through town to the battle on Wednesday; and lastly the Rebels, when in possession of our town, robbed us of what they could find. Many families had to live on short allowance for a number of days. Never shall we forget our feelings when we had to tell our hungry, soldiers, "We have nothing to give, our provisions are exhausted." We felt grieved—ashamed—to see the men hungry who had exposed their lives for our safety and that of the country and to be obliged to let them go unfed. But we felt indignant when newspaper scribblers and others, who perhaps never sacrificed one dollar for the good of their country, or gave a penny to feed the hungry and clothe the needy, charged this to our niggardliness. The truth is, that the citizens of Gettysburg, with few exceptions, did what they could. They gave clothing to the wounded; tore up bedding and garments for bandages; gave their jellies, &c., to the hospitals; and threw open their houses, chambers and halls, as hospitals. As if impelled by some strange influence, men and delicate women, who before would have fainted at the sight of blood, found themselves dressing the mangled limbs of the wounded, and ministering to their wants, heedless of fatigue and the need of rest, until worn out, and others going to the gory field, moistening the fevered brow, and giving drink to the thirsty, and receiving as their only reward the gratitude of the dying soldier in the words, "Angel hands! God bless you."

Provisions, however, and other necessities soon began to arrive, when the truth became known. An intelligent and

liberal public promptly and generously sent wagon and car loads to supply the necessities of the hospitals. Baltimore, and Philadelphia and the surrounding towns and country poured forth their bountiful contributions. The hearts of the people were touched; and private individuals and various associations, such as the Christian Commission, the Sanitary Commission, the Patriot Daughters of Lancaster, and the Adams Express Hospital Corps, vied with each other in bringing relief to the thousands, whom the bloody battle of Gettysburg had made sufferers.

Going out over the hard fought field, immediately after the end of the battle, we every where saw the most striking evidences of the severity of that terrible struggle. Shattered trees, perforated houses, fences swept away, trodden-down corn and wheat fields, scattered blankets, coats, knapsacks, scabbards, canteens, muskets, rifles, and hundreds of thousands of minnie balls, shot and shells gave evidence that the storm of war had swept over that field. But still more striking evidences we saw, in the soil stained with human gore; in the 3,000 noble horses whose carcasses met the eye in every direction; and especially in the 8,000 to 9,000 human bodies, dead and mangled, with eyes staring horribly, strewn over the ground, and many of the more than 20,000 wounded of both armies yet remaining in the field.

It is a great satisfaction to know that, although the battle was severe and had cost us much blood and treasure, it had resulted in a great and glorious victory to our arms, and to our cause. We lost, according to Gen. Meade's report, 2,834 killed, 14,709 wounded, 6,643 prisoners, making 23,186; took 14,821 prisoners, 3 guns, 41 standards, and 24,978 small arms. The number of Rebel wounded was not less than 21,000, and killed than 5,000, which, together with prisoners and stragglers, amounted to 40,000. It will thus be perceived that the Rebel loss was nearly double that of ours.

As soon as possible the wounded were gathered from the battle field and cared for. There were more than 20,000 of these in the hospitals at Gettysburg, besides those that had been taken away. Rebel and Union soldiers were, in many cases, laid side by side, and, except in a few instances where the imprudent zeal of sympathizers transcended the bounds of propriety and decency, all received the same attention. We are proud of our Government, and of our fellow country-

men and women, who would not permit even a sworn enemy to suffer, when helpless and in distress; we are proud to know that when the record of this causeless and atrocious rebellion shall go down to future generations, our humanity and our Christianity will not be sullied by the foul charge of permitting those who came to overthrow our government and to desolate our homes to lie, at our door, pining away with hunger, and dying of their neglected wounds. We thank God, that we have no Libby Prison!

The dead, too, as soon as possible, were gathered from the bloody field, and buried in clusters of 5, 10, 50, and 100. Generally Rebel and Union soldiers were buried in separate graves, and suitably marked. But as the dead were scattered by thousands over the field, and the force that could be detailed to do the work of burying was inadequate, many of the bodies were too far advanced in decomposition to admit of removal. These were generally put into a narrow hole dug by their side, and covered up too slightly. In front of Little Round Top there were lying, all summer, the bodies of half a dozen of Hood's men, who must have fallen in the 2nd day's charge on our extreme left, amongst the large rocks, unburied. When found they could not be removed, nor could earth be carried to them to cover them up. They may have crept into these recesses for shelter, or probably to obtain a little water, to quench their thirst, from a little stream that flowed gurgling through those rocks. Humanity weeps over those brave but deluded men who, coming to drive the ploughshare of ruin through the North, laid down their lives in so infamous a cause.

A grateful country is gathering all the Union dead, from the fields and forests of this extensive area, and depositing them in a beautiful National Cemetery. This is a fit tribute to their heroic valor, and bloody sacrifice. About 3,700 will be gathered and thus honorably laid in their common resting place. Those that can be identified are buried with their comrades in arms, by States, and those who cannot be identified are brought together in two clusters, to the right and the left of the semi-circle of graves, and buried as the "unknown dead." No kinsman, or friend or stranger will be able, in future years, to stop by their graves, and shed the tear of affection over them, or admire the heroic deeds of honored names. They will ever remain as the "unknown dead," only recognized as having fallen in that glorious

struggle, which sent defiant treason back again with shame to its native place.

Over the rebel graves, a humane country has heaped fresh earth, so as more securely to cover the remains of humanity there deposited. In the fields and on the hill-side the green grass, or the rank weeds have grown up and almost hidden the spot of the sepulture of some of them. And no doubt, in future time, the farmer's plough will turn up the crumbling bones of many a one, who came from the distant South to win a victory for the Rebellion, and many a Southerner will come to visit that gory field, and grieve with deepest sorrow, that his friend or kinsman fell in the cause of treason.

The Battle of Gettysburg must ever be regarded as the great and decisive battle of this wicked war. Although treason has been met in many a bloody field, and has received many telling blows from the hands of loyal men, it has, after each, raised its boastful front and returned again to the arena of strife, to renew the contest. But at Gettysburg it received a blow, from which it will never recover. The flower of its army was there put to flight; its overwhelming defeat has taken away its prestige; and the confidence of the South in its invincibility is gone. Disheartened and broken the Rebellion can scarcely make more than a show of resistance. The duped, oppressed and down-trodden people welcome the accumulating evidence of the decay of the power of those who have been ruling them with a rod of iron, and rejoice in beholding the dawn of the day of their redemption; when the whole country shall be united again, the old animosity forgotten, a true friendship restored, and peace and prosperity going hand in hand to bless and gladden the people. May those happy days soon come. Let us all, therefore, sincerely and fervently join in the prayer, "that the Union may exist unbroken forever!"

ARTICLE VI.

THE CONFESSORS AND THE CONFESSION OF AUGSBURG.

By REV. F. W. CONRAD, Chambersburg, Pa.

Truth and error are in their essential natures, opposites, and can never be harmoniously united. Hence, whenever they are brought into contact, this opposition will become manifest, and a struggle for the mastery ensue. God is the author of truth; Satan is the originator of error. In heaven, truth reigns, undisturbed by error; in hell, error holds sway, unopposed by truth; on earth truth and error have met in conflict, and are contending for the throne of the world. The contest between them has raged for ages, and as it is one of extermination, it can never cease, until truth or error be vanquished and banished from the earth.

Jesus Christ, the Prince of truth, appeared before Pontius Pilate, one of the princes of error, and witnessed a good confession. He thus became a confessor of the truth, and by necessity a witness against error. As such he became the head of the confessors of truth and of the witnesses against error, and their most illustrious example. That example is clothed with all the authority of positive law, and obligates all who have embraced the truth, and turned away from error, to become like him, confessors of the truth and witnesses against error; and every such confession and testimony will exert its legitimate influence on the final issue of the great contest.

A public confession of the truth may be either ordinary or extraordinary. It is ordinary, when it is made on uniting with the Church by an open profession of faith. It is extraordinary, when crises occur in the conflict between truth and error, calling for a more comprehensive and emphatic statement of the one, and exposure of the other. When Jesus was baptized by John, he made an ordinary confession of the truth; when arraigned before Pontius Pilate, he made an extraordinary one. His disciples had made an ordinary confession of the truth when they became members of his Church; but he announced to them that they would be called upon to make an extraordinary one, before governors and kings. The call to make an ordinary confession

of the truth is universal; the call to make an extraordinary one is particular. The one is uttered by the words of the Gospel; the other is communicated by the voice of Providence.

A public confession of the truth may also be either single or united. It is single when one individual makes it; it is united when numbers are associated in making it. Paul made a single confession when he stood before Agrippa; the apostles made a united one when, on the day of Pentecost, they testified with one voice, that God had constituted Jesus, who was crucified, both Lord and Christ.

The Reformation was a crisis period in the history of the contest between truth and error. The call was then directed to all, who had made an ordinary and individual confession of the truth, to make an extraordinary and united one. To this call they nobly responded. At their head stands Martin Luther. He made an individual and extraordinary confession of the truth, and gave an emphatic testimony against error, when he nailed the ninety-five theses on the door of the Castle church of Wittenberg, on the 31st of October, A. D., 1517; he repeated it, when he burned the Pope's Bull without the gates of the city of Wittenberg, on the 15th of June, A. D., 1521; and he reiterated it when he stood before the august Diet of Worms, refusing to recant a single syllable of his writings, and closing his response to the imperial interrogatory in these ever-memorable words: "I cannot recant. It is neither safe nor advisable to do anything against conscience. Here I stand; I cannot do otherwise. God help me."

Thus far the calls of Providence were addressed to Luther to make an extraordinary confession of the truth singly; but not long afterwards that same Providence called upon him and his coadjutors to make an extraordinary confession of the truth unitedly. To this call they responded at the Marburg Conference, held October 3rd, A. D., 1529. Their confession of truth was drawn up by Luther himself, and contained fifteen articles of faith. To a similar call they responded at the Swabach Convention, held October 16th, A. D., 1529. The articles of truth, confessed at Marburg, were somewhat modified, increased in number to seventeen, and then re-confessed. And to a similar, though still more emphatic call, they responded at the Diet of Augsburg, held in June, A. D., 1530. The articles of the Confession pre-

pared at Marburg, and amended and extended at Swabach, were still further improved and more largely increased at Augsburg, and then submitted to the learned Melancthon for careful revision, who, after receiving the individual opinions of the princes and theologians, devoted the six weeks, transpiring between the time when the Diet was called to meet and the actual arrival of the Emperor at Augsburg, to this most responsible work. And when at last it came forth in its completed form from his master-hand, it consisted of twenty-eight articles. After the arrival of Charles V., on the 15th of June, A. D., 1530, it was submitted, article by article, to the divines and princes of the Reformation, and received their unanimous approval. It was likewise submitted to Luther, their noble leader, who, for prudential considerations, was left at Coburg, and received his unqualified approbation. It was solemnly signed on the 22nd of June, and ready for public presentation, as the united and authoritative Confession of the Reformers. The day appointed for this purpose was the 25th of June, the hour, 3 o'clock in the afternoon, the place, the palace of the Bishop of Augsburg. The Emperor was in his seat; the princes and theologians of the two great contending parties, numbering over two hundred, filled the hall; a vast multitude stood without, and all things were ready for the delivery of the great Confession.

The Elector, John of Saxony, appointed his Chancellors, Drs. Brück and Baier, to read the Confession; the former in Latin, the latter in German. At the moment when the Emperor signified his readiness to hear it, the Confessors arose, but at his request immediately took their seats again. Drs. Brück and Baier then walked forward into the middle of the hall, each holding a copy of the Confession in his hand. The Emperor then requested the Latin copy to be read first. Instantly the Elector John arose, and reminding him that they were on German soil, requested that the German copy might be read first. To this the Emperor at once assented. After a short introductory speech by Dr. Brück, Dr. Baier read the German copy so loud and distinctly, that every word was not only heard and understood by every one within the palace, but also by the vast multitude, which crowded around the open windows. The reading of the Confession lasted two hours. It was listened to with intense attention, and produced a profound impression. As Dr. Brück handed the two copies of it to the Emperor, he said:

"The Lord Jesus will protect this Confession, and will cause it to remain impregnable against the very gates of hell."

The Confessors of Augsburg, in imitation of the Lord Jesus Christ, witnessed a good confession. They thus became the fathers of the Lutheran Church. As such their memories are cherished by their ecclesiastical children, and their Confession received by all who call themselves Lutherans. And as they occupy the first place among the uninspired confessors of truth, so too does their Confession claim the pre-eminence among all symbols and creeds. To an impartial and unprejudiced consideration of its prominent characteristics, we invite the candid attention of the reader.

I. *The Augsburg Confession is emphatically Protestant.* The term Protestant has an historic origin, from which it derives ecclesiastical significance, and confers religious renown. According to the edict of Worms, passed in 1521, no religious reforms were to be attempted; no innovations tolerated; and no proselytes to Luther made. This constituted an insuperable barrier to the cause of the Reformation. The edict of the first Diet of Spire, held in 1526, repealed it, and granted the liberty to each State, to believe and practice, according to its own views of truth and duty. The barrier of the edict of Worms being thus removed, the cause of the Reformation received a new impetus in its onward progress. In 1529 a second Diet was held in Spire, at which the Emperor Charles V. peremptorily repealed the edict of religious liberty, granted at the first, and thus bound the Reformation again in the iron fetter of religious tyranny.

What was now to be done by the Reformers? There was no other alternative but resistance and protestation, or acquiescence and submission. Acquiescence and submission would involve a violation of the rights of conscience, a loss of personal self-respect, a denial of the truth, as it is in Jesus, and a death-blow to the Reformation. Resistance and protestation would expose them to trials and suffering, to persecution and death. They met for consultation. They deliberated in the fear of God. They came to a conclusion. "Let us reject it," said the Princes, "in matters of conscience, the majority has no power. The Diet is incompetent to do more than to preserve religious liberty, until a general Council meets." This proposition met with a unanimous response, and they determined to *Protest* against the

pared at Marburg, and amended and extended at Swabach, were still further improved and more largely increased at Augsburg, and then submitted to the learned Melancthon for careful revision, who, after receiving the individual opinions of the princes and theologians, devoted the six weeks, transpiring between the time when the Diet was called to meet and the actual arrival of the Emperor at Augsburg, to this most responsible work. And when at last it came forth in its completed form from his master-hand, it consisted of twenty-eight articles. After the arrival of Charles V., on the 15th of June, A. D., 1530, it was submitted, article by article, to the divines and princes of the Reformation, and received their unanimous approval. It was likewise submitted to Luther, their noble leader, who, for prudential considerations, was left at Coburg, and received his unqualified approbation. It was solemnly signed on the 22nd of June, and ready for public presentation, as the united and authoritative Confession of the Reformers. The day appointed for this purpose was the 25th of June, the hour, 3 o'clock in the afternoon, the place, the palace of the Bishop of Augsburg. The Emperor was in his seat; the princes and theologians of the two great contending parties, numbering over two hundred, filled the hall; a vast multitude stood without, and all things were ready for the delivery of the great Confession.

The Elector, John of Saxony, appointed his Chancellors, Drs. Brück and Baier, to read the Confession; the former in Latin, the latter in German. At the moment when the Emperor signified his readiness to hear it, the Confessors arose, but at his request immediately took their seats again. Drs. Brück and Baier then walked forward into the middle of the hall, each holding a copy of the Confession in his hand. The Emperor then requested the Latin copy to be read first. Instantly the Elector John arose, and reminding him that they were on German soil, requested that the German copy might be read first. To this the Emperor at once assented. After a short introductory speech by Dr. Brück, Dr. Baier read the German copy so loud and distinctly, that every word was not only heard and understood by every one within the palace, but also by the vast multitude, which crowded around the open windows. The reading of the Confession lasted two hours. It was listened to with intense attention, and produced a profound impression. As Dr. Brück handed the two copies of it to the Emperor, he said:

"The Lord Jesus will protect this Confession, and will cause it to remain impregnable against the very gates of hell."

The Confessors of Augsburg, in imitation of the Lord Jesus Christ, witnessed a good confession. They thus became the fathers of the Lutheran Church. As such their memories are cherished by their ecclesiastical children, and their Confession received by all who call themselves Lutherans. And as they occupy the first place among the uninspired confessors of truth, so too does their Confession claim the pre-eminence among all symbols and creeds. To an impartial and unprejudiced consideration of its prominent characteristics, we invite the candid attention of the reader.

I. *The Augsburg Confession is emphatically Protestant.* The term Protestant has an historic origin, from which it derives ecclesiastical significance, and confers religious renown. According to the edict of Worms, passed in 1521, no religious reforms were to be attempted; no innovations tolerated; and no proselytes to Luther made. This constituted an insuperable barrier to the cause of the Reformation. The edict of the first Diet of Spire, held in 1526, repealed it, and granted the liberty to each State, to believe and practice, according to its own views of truth and duty. The barrier of the edict of Worms being thus removed, the cause of the Reformation received a new impetus in its onward progress. In 1529 a second Diet was held in Spire, at which the Emperor Charles V. peremptorily repealed the edict of religious liberty, granted at the first, and thus bound the Reformation again in the iron fetter of religious tyranny.

What was now to be done by the Reformers? There was no other alternative but resistance and protestation, or acquiescence and submission. Acquiescence and submission would involve a violation of the rights of conscience, a loss of personal self-respect, a denial of the truth, as it is in Jesus, and a death-blow to the Reformation. Resistance and protestation would expose them to trials and suffering, to persecution and death. They met for consultation. They deliberated in the fear of God. They came to a conclusion. "Let us reject it," said the Princes, "in matters of conscience, the majority has no power. The Diet is incompetent to do more than to preserve religious liberty, until a general Council meets." This proposition met with a unanimous response, and they determined to *Protest* against the

arbitrary and oppressive decree. They prepared a declaration, embodying their sentiments and resolves, appeared before the Diet, and headed by John, the Elector of Saxony, presented their world-renowned *Protest*. Its conclusion was made in these words: "For these reasons, most dear lords, uncles, cousins and friends, we entreat you earnestly to weigh our grievances and our motives. If you do not yield to our request, *We Protest* by these presents, before God, our only Creator, Preserver, Redeemer and Saviour, who will one day be our Judge, and before all men and all creatures, that *we*, for us and our people, neither consent nor adhere, in any manner whatsoever, to the proposed decree, in any thing that is contrary to God, to his Holy Word, to our right conscience, to the salvation of our souls, and to the last decree of Spire." Noble Protest! Noble Protestants! For by this significant name, they shall henceforth be known in history, and honored by future generations.

King Ferdinand, brother to the Emperor and President of the Diet, was not present when it was delivered. A deputation of the now Protestant Princes, waited upon him, the next day and presented it to him. He at first received it, but, a moment afterwards, handed it back to them. They refused to take it. Here was now presented one of the sublimest scenes in history. The King afraid to retain the Protest—the Protestants not afraid to decline receiving it. They did, at last, condescend to take it from his hand, and, laying it on the table before him, quitted the hall. There it lay, a silent though terrible witness against ecclesiastical despotism. Unable to bear its presence, he ordered it to be carried out of his sight. But it was too late, and all in vain. Its words had been spoken, and the winds of truth were already wafting them over the earth; the pen of history had recorded them, and her record was already open to the inspection of mankind. The world had heard and read them, and received their indelible impress.

This was the Baptism of the Reformation, at which it received the name of Protestant. It constituted the great Declaration of Religious Independence, by which the Church of Christ declared her right to be free from the religious shackles of the State. Its grand features are, that it exalts the conscience above the civil power in matters of religion, and the Word of God above the authority of Popes and

Councils, in matters of faith. The Augsburg Confession was the full expression and the completed form of this Protest. The rights, denied the Protestants by the Emperor, the Confessors of Augsburg maintained and exercised in the presentation of their Confession. The authority, claimed by the Emperor, they repudiated, and protested against its exercise over them. They affirmed boldly, that the civil and ecclesiastical powers were distinct, and that the former had no right to interfere with, or attempt to control the latter. Indeed, they state in the very preface of their Confession, that they presented it, not only as a Confession of their Faith, but likewise as a Protest against the ecclesiastical usurpations of the Church of Rome. They say: "Since the power of the Church granted eternal things, and is exercised only by the ministrations of the Word, it does not interfere with the civil administration, which is occupied by other things than the Gospel. For the magistrate does not defend minds, but bodies and corporeal things against manifest injuries, and restrains men with the sword and corporeal punishment, for the maintenance of peace and justice. Therefore, the power of the Church and the civil power should not be mixed and confounded with each other. The ecclesiastical has its own command to teach the Gospel and administer the sacraments. Let it not, therefore, break into another's office—let it not transfer the kingdoms of the world—let it not abrogate the laws of princes—let it not take away lawful obedience—let it not interrupt judgment, in any civil ordinances and contracts—let it not prescribe laws to the Governor concerning the laws of the Commonwealth—since Christ has said, 'My kingdom is not of this world.'" They further declare, that if the civil power should overleap its prescribed limits, usurp ecclesiastical powers, and assume the prerogative of prescribing in matters which pertain to the exclusive jurisdiction of the Church and the conscience, its authority must be denied, its exercise resisted, and God obeyed rather than man. While, therefore, each of the different Confessions, which were originated and adopted during the age, and in the different lands of the Reformation, may be called a Protestant Confession, we claim, that the Confession of Augsburg, in view of the time when it was prepared, the circumstances under which it was prepared, the form which it assumed, the extent of its reception, the influence it exerted upon the Reformation, and the relation

it bore to Protestantism, deserves to be characterized as emphatically the Protestant Confession.

II. *The Augsburg Confession is thoroughly reformatory.* A moral reformation presupposes a moral corruption. Such a corruption had taken place in the Church of Rome. It was of long standing, dating its origin back more than a thousand years. It was general, embracing doctrine and worship, government and morals. It was almost universal, stamping its impress upon the popes and cardinals, the priest and the laity. It had worn its channels deep and broad, and, increasing constantly in volume, eventually overflowed its banks, and inundated all lands. It had reached its acme, and become intolerable. Its existence had been acknowledged, and its pernicious influence felt and lamented for ages. The remnant of God's elect, such as Wickliffe, Huss and Jerome, had testified against it, confessed the truth, and raised their voices in favor of reforms, but they had sealed their testimony with their blood. The most candid, among the Romanists themselves, acknowledged the existence of this corruption, and realized the importance of inaugurating measures of reform.

Luther and his coadjutors aimed, at first, to bring about a reformation in the Catholic Church itself, but the Providence of God soon taught them its utter impossibility in an organization, which claimed infallibility, as one of its cardinal dogmas. Accordingly, all hope of affecting a reform in the Church of Rome was abandoned, and the determination formed to organize the Evangelical Church, as indispensable to a real, thorough, and permanent reformation. This determination was eventually carried out at Augsburg, and this necessity of a reform found full expression in the *Augustana*, which thus became, emphatically, the Confession of the Great Reformation.

There is a marked distinction between revolution and reformation. Revolution rushes forward wildly and furiously, regardless of consequences. It seizes error with its Gothic hand, pulls it down, and carries devastation in its track, whether prepared to lay a foundation of truth upon its ruins, and to build a scriptural organization upon it, or not. Reformation moves forward more thoughtfully and cautiously, wisely anticipating consequences at every step. It understands error, and it is not afraid to pull down what is wrong and pernicious; but it is at the same time deeply concerned about, and diligently engaged in building up, what

is pure and beneficial. Consequently, the Confession condemns everything obviously contrary to Scripture, prevalent in the Church of Rome, and points out positively, that which ought to be adopted in its stead, consonant therewith; leaving such practices as were in themselves innocent, but which had become perverted and abused, to bring about their abrogation or modification, in God's own time.

As reformatory, it was adequate to this end. It was designed to reform the Church from corruption. It was so constituted as to reach it, in all its ramifications. It struck at the very heart of error, and impregnated all the veins and arteries of the Church with truth. It reformed doctrine and practice, worship and government. It demanded soundness of faith and purity of life. It imposed the obligation upon all who professed to receive it, as their standard of faith, not only to come out from the enclosures of the mystic Babylon, but never more to touch the unclean things. And, hence, the reformation which it required, and of which it became the mother Symbol, was real, and not merely imaginary; internal, and not merely external; thorough, and not merely superficial; comprehensive, and not merely partial; spiritual, and not merely formal; scriptural, and not merely traditional. These are the characteristics, which the pen of impartial history, has assigned to the Reformation; and as the Confessors of Augsburg, were its originators and heroes, and as their Confession became the embodiment of their religious principles; and as these principles, consistently developed, did bring about a radical and scriptural reformation, it deserves to be characterized as thoroughly reformatory.

III. *The Augsburg Confession is purely evangelical.* The etymological meaning of evangelical, is according to the Gospel, but its historic meaning is salvation by grace. This signification it received in the Reformation, because of the peculiarity of the contest which then took place. When the struggle was contemplated from the stand-point of Church authority, the side of the Confessors was called, Protestant; when from that of morals, the Reformation; when from that of doctrine, Evangelical. The controversy which then arose, was not confined to a single point, but involved the entire system of saving truth. The conflict did not commence, in a mere skirmish along the outposts of religion, but in a general battle around the very citadel of the plan of salvation.

Hence a comprehensive term was required to express the generic characteristic of the cause, espoused by the Reformers. That selected was evangelical. It was admirably adapted to its purpose. It expresses the idea of salvation through grace, maintained by the Protestants, in contradistinction from that of salvation through works, held by the Catholics. And as the article on justification determines the character of a standing or a falling church; so too, does it determine the character of a Confession, as either evangelical or un-evangelical.

We shall first apply this test to the Church of Rome. She divides justification into two parts. The first justification consists in the change of man's nature, by the physical action of God, and the second in strengthening him in his new condition, thus confounding justification with both regeneration and sanctification. Although a man is entitled in part to justification through the merits of Christ, these are nevertheless not sufficient, and hence he must earn the same for himself prior to his conversion, by his own strength and good works. This is called a merit of equity, by which is meant, that although man gains nothing by his good works before conversion, still it is equitable, that he should be rewarded for performing them, and hence he receives the first justification, i. e. regeneration. And after this, it becomes indispensable that man should continue to earn for himself the grace of God and eternal salvation, by keeping the commandments, and performing other good works. This is called the merit of condignity, through which he becomes worthy of salvation, and God becomes obligated to bestow it upon him, according to his unalterable justice. This constitutes justification and salvation by works, and as this conception pervades the Catholic Confessions they are found to be un-evangelical.

We now apply the same test to the Augsburg Confession. It teaches: "That men cannot be justified before God, by their own strength, merit, or works, but that they are justified gratuitously for Christ's sake, though faith; when they believe that they are received into favor, and that their sins are remitted on account of Christ, who made satisfaction for our transgressions by his death. This faith God imputes to us as righteousness." And as the character of faith affects the doctrine of justification, so too does the manner in which it is produced. Relative to this the Confession says: "In order that we may obtain this faith, the ministerial office has

been instituted, whose members are to teach the Gospel and administer the sacraments ; for, through the instrumentality of the word and sacraments, as means of grace, the Holy Spirit is given, who, in his own time and place, (i. e., when, and where, it pleases God) produces faith in them that hear the Gospel message, viz : that God, for Christ's sake, and not on account of any merit in us, justifies those who believe, that on account of Christ, they are received into the favor of God." And as the manner, in which faith was produced, affects the doctrine of justification, so too does the effect of faith, on the character of the life. On this subject the Confessors teach : "That this faith must bring forth good fruits, and that it is our duty to perform those good works, which God has commanded, because he has enjoined them, and not in the expectation of thereby meriting justification before him." And as the instrumentality and agency, through which faith is exercised, affects the doctrine of justification so too, does the instrumentality and agency, through which these good works are performed, and true holiness of heart and life, secured. Concerning this the Confession declares : "That Jesus Christ will sanctify those who believe in him, by sending into their hearts the Holy Ghost, who through the truth governs, consoles, quickens, and defends them, against the devil and the power of sin."

Thus does the Augsburg Confession utterly annihilate any claim of merit, which man can set up, as a ground of his justification before God. In order to secure his justification, an atonement was necessary ; God accomplished it through the death of his Son. To secure its benefits, faith is indispensable ; God produces it by the gift of the Holy Ghost. For its exercise, means are required ; God furnishes them by revealing the truth, and instituting the sacraments. To develop their efficacy, they must be brought into contact with the mind of man ; God attains this result, by the appointment of the ministry, to preach the one, and to administer the other. To prove its reality, this faith must produce the living fruits of holiness ; God gathers these under the influence of the same Spirit, and the efficacy of the same means, by which he developed the germ of faith in the soil of the human heart. Thus we see, that in this Confession, all that pertains to the origination of the plan of salvation ; all that pertains to its agencies and instrumentalities ; all

that pertains to the fulfilment of its conditions ; and all, that pertains to the effects of its acceptance, is attributed to the free and unmerited grace of God, and by consequence, denied as resulting in any wise from the natural ability, and the meritorious works of man. It is consequently, peculiarly distinguished by the characteristic, just considered, and deserves to be designated as purely evangelical.

IV. *The Augsburg Confession is decidedly orthodox.* The literal meaning of the word, orthodox, is correct as regards opinion. Its popular meaning is, sound in regard to the essential doctrines of religion. As applied to a Confession, it designates one conformed to the doctrines of the Holy Scriptures, and its opposite, heterodox, one contrary to the Holy Scriptures. In this sense we apply it to the Augsburg Confession. Accordingly, we affirm, that all the essential doctrines of the Christian system, as revealed in the Bible, are either contained or implied, in its several articles. By essential doctrines, we mean those, the denial of any of one of which, would involve the integrity of the whole plan of salvation. Such are the doctrine of the Trinity of persons in the Godhead—the Divinity of Jesus Christ—the vicarious nature of the atonement—the total depravity of the human race—justification by faith alone—the necessity of regeneration by the Holy Ghost—the obligation to live a holy life—the appointment and perpetual obligation to use the means of grace—and the certainty of future retribution, involving the immortality of the soul, the resurrection of the body, the eternal blessedness of the righteous, and the everlasting damnation of the wicked.

These doctrines are clearly set forth in the Confession. They are inseparably connected with each other, and the denial of the truth of any of them would, like the removal of the key-stone of an arch, involve the denial of all the rest. We do not mean, however, that every aspect of each of these doctrines is essential, either to its own integrity, or to that of the whole system. But we mean, that as the whole system has its accidents and its essence, and as the denial of any of its accidents, does not destroy its essence ; so too, has every doctrine, that enters into that system, its accidents and its essence, and a want of precise correctness of opinion, in regard to any one of its mere accidents, does not destroy the orthodoxy of him, who holds fast to its essence. And as all the essential doctrines contained in the Confession, are correctly taught, or to say the least and to adopt the phraseology of

the Formula of the General Synod, "in a manner substantially correct," it deserves to be designated as decidedly orthodox.

V. *The Augsburg Confession is eminently scriptural.* The Confessors acknowledged the Scriptures alone, to be the only infallible rule of faith and practice, and made them the sure fire, by which all Confessions were to be tested. They declare in the Confession itself, "That the word of God is justly to be held higher, than any customs of the Church," and in the articles of Smalcald more fully, that, "It is not right to make articles of faith of the words and works of the Fathers. God's word shall furnish articles of faith, and no one else; no, not even an angel." And their successors declared still more explicitly, in the Formula of Concord that, "Other writings of ancient or modern authors, whatever name they may have, are not to be held equal to the Holy Scriptures; but always to be subjected to the same, and shall not be otherwise or further accepted, than as testimony to indicate, in what manner after the apostles' times, and at what places, such doctrines of the prophets and apostles, were preserved."

They professed to have drawn the doctrines, contained in the Confession, from the scriptures, and to have admitted nothing into it inconsistent therewith. To this they thus refer in the preface, "Herein we also, with all due submission to your majesty, deliver the Confession of faith of our pastors, preachers and their teachers, which we also acknowledge as our own; and which in the present form is held, taught and instructed, as the same was drawn from the Holy Scriptures, in our countries, principalities, cities and dominions." They further declare, that nothing has been adopted among them, either in doctrine or ceremony opposed to the Scriptures; that they were compelled to correct the abuses of the Church of Rome by the word of God; and that they would not expose their own souls and consciences to the greatest danger before God, by misusing or abusing the Divine name and word, nor transplant, nor transmit to their children and followers any other doctrine, than is consonant with the pure Divine word and Christian truth; and that the doctrines, thus set forth by them, were clearly based upon the Holy Scriptures.

And in this effort they were eminently successful. For this they needed honesty, ability and opportunity. Their Christian integrity none dare question. Their ability, both

natural and acquired, experimental and spiritual, was of the highest order. Take them all in all, the princes and theologians, and they will compare favorably in this respect, with any similar number of Confessors, of any preceding or subsequent age. Their opportunities were peculiarly favorable. The Providence of God had been so ordered, as to call upon them to examine, in the most thorough and careful manner, the whole system of divine truth, taught in the word of God. The results of such study were in conflict with the teachings and practices of the Church of Rome. A controversy ensued, which had raged for nearly fifteen years. Again and again occasions occurred, when they felt themselves called upon to prepare articles of faith. At length the individual and collective results of all their studies and consultations, controversies and Diets, were collected and submitted to the finished biblical scholar and theologian, Philip Melancthon, by whom they were systematically arranged and lucidly expressed; and thus they received their symbolical form in the Augsburg Confession.

Many of the doctrinal positions of the Confession are stated in the very words of Scripture, and where this is not the case, they are frequently supported, by relevant proof passages drawn therefrom.

We do not, however, understand the Confessors to claim every phrase and expression, every statement and reference, introduced into their Confession. For a candid examination would prove, that it contains forms of expression, individual phrases, philosophical statements, historic references, individual opinions, numerous quotations and incidental matter, not drawn from the Scriptures. Nor would we maintain, that they were infallible, and that in every shade of thought expressed, they had caught the exact impress of the Divine Word; for, this is more than can be expected from any uninspired composition; but we mean to assert, that in regard to all the great truths of revelation, indispensable to soundness in doctrine, consistency in practice, and purity in life, they did succeed in discovering them, and in expressing them correctly in their Confession. This was acknowledged, even by some of the most candid among the Catholics themselves. The Bishop of Augsburg exclaimed after hearing it read, "All, that the Lutherans have said, is true; we cannot deny it." The Duke of Bavaria asked, "Can you, by sound reasons, refute the Confession of the Elector and his allies?" He answered, "With the writings of the Apostles

and prophets, No; but with those of the Fathers and Councils, Yes." "I understand it," replied he, "the Lutherans are in the Scriptures and we are outside of them."

Hence it proved itself invulnerable against the concentrated powers of the Vatican, it gained victory after victory over its forces and its dominion over the minds of emperors and kings, princes and nobles, pastors and churches, Professors and Institutions, villages and cities, states and empires. And, although sometimes, misunderstood by its friends, and perverted by its enemies, it has maintained its ascendancy for ages, and still sways its crowning sceptre over the consciences of more than half the Protestant world. Like the source whence it was drawn, which appears the more pure, as the light increases by which it is examined, so too has this Confession appeared the more scriptural, as the increasing light of philosophy and exegesis have been thrown upon it, and the profoundest biblical scholars and the most diligent students of the Confession, have been the most fully convinced of its truthfulness, and become its most ardent admirers, and its most able defenders. Having passed through this severe ordeal, and proved itself to be free from the dross of error, in the very refiner's fire of criticism, it has fairly won the characteristic of scriptural, with which we now cheerfully crown it.

VI. *The Augsburg Confession is consistently systematic.* It is divided into two grand divisions. The first contains the doctrinal articles, the second, the abuses corrected. The former constitutes a system of scripture doctrine, the latter, the application of the truths admitted into this system, to the Church of Rome. As such, it was to stand forth as the embodiment of the Gospel itself, and constitute a refutation of the errors of Catholicism. It was to be cast into the crucible of scholastic logic, all the dialectic powers of which, would be put forth to detect its inconsistencies, and to refute its positions. All this the Confessors knew, and hence we must expect, that they would endeavor to bring forth a production, in which their views would be clearly expressed, systematically arranged, and consistently stated.

"A system," says Webster, "is an assemblage of things, adjusted as a whole plan or scheme, consisting of many parts, connected in such a manner, as to create a chain of mutual dependencies." The Augsburg Confession contains the system of doctrines, held by the Confessors. It must be presumed, that they had formed an ideal of that system as a

whole, and that their Confession constitutes their attempt, to actualize it in the sphere of symbolic truth. It cannot be supposed, that they would knowingly admit any thing into their Confession which was incongruous to, and inconsistent with, the system of doctrine and practice, which it was designed to set forth. They endeavored to create a body of divinity, by framing its several members in such a manner, as to be adapted to, and mutually dependent upon, each other, and necessary to the constitution of an organic theological whole. And as the several members of a natural body, brought together mechanically, and placed at random in their positions, cannot form a consistent human system, so too cannot the different parts of a Church Confession, brought together in the same manner, constitute a consistent doctrinal system. And as, to constitute the former, the all-pervading influence of the life-force is necessary to bind all the members of the body together in organic unity, so, too, is the all-pervading life-force of justification by faith alone indispensable, to bind all the articles of the Confession together, and to cause them to develop their respective influences, consistently with each other. And no one can study the Confession, without feeling the constant presence of this all-characterizing life-force, and no one can interpret it truly, and faithfully, without being constantly under its influence. Justification by faith involves the remission of sins. Whatever may be affirmed then, in any part of the Confession, concerning the remission of sins, must be interpreted consistently with, and not contrary to, this all-controlling doctrine. Let us test several of these articles, by this decisive criterion.

First, the article on Confession. "In regard to Confession it is taught, that private absolution ought to be retained in the churches." But did they intend to teach auricular confession by this, and thus contradict the doctrine of justification by faith? By no means. They denied that Confession had any scriptural authority, rejected the idea that a priest had power to forgive sins, and very soon abolished it, even in its ceremonial form. What then could they have meant by it? We answer by quoting the words of Luther, in his celebrated sermon on the remission of sins: "The remission of sins is out of the power of pope, bishop, or priest, or any other man living, and rests solely in the word of Christ, and thine own faith. For, if a simple believer say to thee, though a woman or a child, God pardon thy sin in the name

of Jesus Christ, and thou receive that word with strong faith, thou art absolved, but let faith in pardon through Christ hold the first rank, and command the whole field of your warfare." All that they could have meant by it consistently with their system was, the declaration of the promise of pardon, made by God to the penitent and believing soul, by whomsoever and whensoever uttered.

Take the article on the Mass. The Mass in the Romish sense they declare to be "an oblation for the living and the dead, in order to take away sins, and reconcile God." When, therefore, in the same article, they say that they have not abolished the Mass, but that they celebrate it with greater devotion and sincerity, it follows that they could not have used the word, Mass, in any other than in the evangelical sense, or as meaning by it, the Lord's Supper. And what consistency thus demands from us, in interpreting this article, the language of the article itself and the historic proof of its common use likewise require. They could not, therefore, have meant to contradict themselves in this article, or to teach any thing inconsistent with the leading doctrine of justification.

Take the article on the efficacy of the Sacraments. Concerning the use of the Sacraments they teach, that they were instituted, not only as marks of a Christian profession among men, but rather as signs and evidences of the divine disposition toward us, tendered for the purpose of exciting and confirming the faith of those who use them. Hence the Sacraments ought to be received with faith in the promises which are exhibited and proposed by them. They therefore condemn those who say, that the Sacraments produce justification in their recipients *ex opere operato* (i. e. from the mere outward performance of the act,) and who do not teach, that faith is necessary in the use of the Sacraments to the remission of sins." Two views are here presented concerning the efficacy of the Sacraments. The one is, that they produce their effects *ex opere operato*, the other, that they produce them according to the logico-moral power of the truth, exhibited and sealed in them, as apprehended by the mind, and received by faith. The former was held by the Romanists, and involved baptismal regeneration, and sacramental justification. This the Confessors rejected. The latter was held by them, and was intended to be expressed in this article. We can elucidate it more clearly, by quoting the explanation given of it in

the Apology of Melancthon himself. "As the word penetrates the ear, so too is the external sign (of the Sacrament) exhibited to the eye, in order internally to move and excite the heart to the exercise of faith. For the word and the external sign operate in the same manner upon the heart, as Augustine has very strikingly said, 'The Sacrament is a visible word, for the external sign is a symbol, by which that is exhibited which is preached through the word; therefore, they accomplish the same thing in the same manner.' The principle difference, then, which exists between the efficacy of the preached word and that of the Sacrament, is, that in the one case the truth reaches the soul through the ear and in the other through the eye, and when apprehended and received by faith, produces in either case, both regeneration and justification, in those yet in a natural state, through the power of the Holy Ghost, accompanying the same, and enlivening and strengthening the faith of those, who are already in a state of grace." Accordingly the Confessors could not have designed to teach baptismal regeneration *ex opere operato*, either in the conclusion of the article on original sin, or in that on baptism, and both must be interpreted consistently with that on the efficacy of the sacraments, which we have just examined. And as the Confessors aimed at constructing a consistent system of Divine truth, it follows, that each part, admitted into the system, must have been regarded by them, as not only consistent with the whole, but as also consistent with every other part. And this fact must be kept constantly before us, in interpreting the different articles contained in the Confession. Let us apply this, as a rule of interpretation, to the third and tenth articles. In the third article the Confessors declare, that the person of Christ is constituted of two natures, human and divine, inseparably united, and in the tenth, that the body and blood of Christ are truly present, administered, and received in the Lord's Supper. Now, in determining the nature of Christ's presence and the manner of his reception in the Eucharist, we must be governed by the definition of the constitution of his person. The Christ, as thus defined, is the God-man, and can never again be either God alone or man alone, but must be and forever remain, God *and* man, inseparably one. The conception of the Divine nature in isolation is not the true conception of the Christ, but only of the essential part of the constitution of his person; and the conception of the

human nature in isolation is not the true conception of the Christ, but only of the other essential part of the constitution of his person. From the definition of the constitution of the person of Christ, it follows, therefore, that wherever Christ is present at all, he cannot be present, either in his human nature alone, or in his Divine nature alone, split into halves and separated, but that he must be present in his whole person, as constituted of natures both human and Divine, indissolubly united. And as the body of Christ with its blood constitutes an essential part of his human nature, it follows that wherever Christ is present, his body and blood are present also, and that whenever Christ is received, his body and blood are received also. But as Christ is a supernatural being; as the constitution of his person is a supernatural fact; as his body and blood glorified is a supernatural reality; and as he now belongs to the sphere of the supernatural world, it follows, that the nature of his presence, and the manner of the reception of his body and blood in the Lord's Supper, must be supernatural also. And as we still belong to the natural world, and as our rational and spiritual capacities are still limited by earthly bounds, it is not strange, that we should be unable to comprehend how the mystic bond unites inseparably the two natures of Christ; or how he can be present in the believer's heart, where two or three are gathered together in his name and every where else, in his whole person; or how he can become to us, "the living head, the head of God, the head of Life, whereof if a man eat he shall never hunger;" or how he can give us "his flesh to eat and his blood to drink;" or how, "the bread that we break" can become "the communion of the body of Christ, and the cup of blessing which we bless, the communion of the blood of Christ. We may, as Lutherans, affirm that Christ is present and received in the Eucharist, neither locally, naturally, grossly, materially, capernaitically, nor by transubstantiation, consubstantiation, subpanation or impanation; but, that he is present and received, truly, supernaturally, spiritually and sacramentally, or after a heavenly and incomprehensible manner. And we may thus endeavor to prevent misconceptions and misunderstandings, but after we have exhausted our entire vocabulary of predicates, we shall still find, that the whole subject is shrouded in impenetrable mystery. But we do not present what we have just written, either as a discussion of the

subjects contained in these articles, or as an argument to prove the truth of the statements made in them, concerning the person of Christ, and his presence and reception in the Lord's Supper, but as a logical deduction, demanded by the hypothesis with which we set out, that they were designed to be and must be interpreted as being consistent with each other. And as the different articles of the Confession, were intended to be, and must be interpreted, as consistent with each other, so too, must incidental subjects, introduced or remarks made, be interpreted consistently with each other. Let us apply this rule to the introduction of the subject of the Christian Sabbath, in the article on the power of the bishops, and an incidental remark, concerning the law of God, as found in the article on faith and good works. In the former the Confessors say that, "the Holy Scripture hath abolished the Sabbath," and that "the Christian Church had ordained Sunday." In the latter, they appeal to their writings on the Ten Commandments, to prove that they have not prohibited good works. Now, if what they declare in the twenty-eighth article be explained so as to make them deny the Divine institution and perpetual obligation of the Sabbath, then have they annulled and expunged one of the Commandments, and could not speak consistently of the Ten, but must have spoken of the nine remaining ones. But if we understand them to mean, that the ceremonial aspect of the Commandment of the Sabbath, viz, the observance of the seventh day as holy time, in the Jewish manner, was only abolished by the Holy Scriptures, and that the moral aspect of it, viz, the observance of one day in seven as hallowed time in the Christian manner, was not and cannot be abolished, then what they said concerning the ordaining of Sunday by the Christian Church, and the Ten Commandments, will be found consistent with what they had said, concerning the abolition of the Sabbath. The Christian Church of Apostolic times did, under the infallible guidance of the Holy Spirit, abolish the seventh day, Jewish Sabbath, and ordain the first day, Christian Sabbath, but in making this change of days, they only touched the ceremonial aspect of the third Commandment, and left untouched its moral aspect. And that the Confessors so understood the matter, and meant so to express it, is indisputably evident, from their writings on the Sabbath. And thus we might go on, and show that all the parts of the Confession, may be interpreted as being consistent with the whole, each article as consistent

with every other one, and each incidental declaration, consistent with every other casual remark, made in it. And while we claim this, we as readily admit, that the opposite may also be done, and the Confession interpreted, so that the parts will be found inconsistent with the whole, one article contradict another, and one sentiment stand in conflict with another. According to the former procedure, we can affirm the Augsburg Confession to be consistently systematic; according to the latter procedure, it may be declared to be inconsistent and unsystematic. But which is the correct procedure? Unquestionably the former. For, this is demanded by the laws of interpretation, by the acknowledged theological learning and logical ability of the Confessors, and by justice and fidelity to their great Confession.

Nor must the circumstances, under which the Confessors prepared and presented their Confession, be forgotten in interpreting its language. They were assembled at Augsburg at the call of the Emperor Charles V. The primary object of the Diet was to bring the Protestants and Catholics together, "to consult," as the Confessors say, "about the dissensions in reference to our holy religion and Christian faith—how the opinions and sentiments of contending parties on the subject of religion, might be mutually expressed, explained and considered, * * * with moderation, mildness and affection; so that what has been considered or acknowledged by each party in its writings, being abandoned or corrected, those opinions might be settled and reduced to one plain standard of truth and Christian harmony; that our pure and true religion, being cherished and preserved among us, we may be able to live in harmony and concord in one Christian Church." Accordingly they state, that in the preparation of their Confession, they have "withheld no effort which might contribute to the restoration of Christian harmony, consistent with the will of God, and the dictates of conscience." In making their Confessional contribution to the attainment of this acknowledged and much desired common end, they excluded the extreme positions separately taken, modified the offensive phraseology individually used, and stated the doctrines held, and corrected the abuses condemned, in the mildest manner and in the most moderate forms of expression, consistent with truth and honor. In other words, they yielded as much to the Catholics, and expressed

their views, as much in the language in common use in the Churches, as possible. Luther even censured Melancthon for having gone too far in this respect. Now, if all these facts be ignored, and the Confession interpreted, as though it had been prepared by its authors, at a time and under circumstances, when they were entirely untrammelled, with no other object in view, but to present their views of the system of Divine truth taught in the Scriptures, in the clearest, fullest, strongest, and most rigidly systematic manner, then of course, it can be made to contain a mere jumble of discrepancies and contradictions, and treated as if it were a load of theological metal in its crude form, which required to be cast into a symbolic furnace, in order to separate all the dross of Romanism from it, and preserve alone the pure gold of Protestantism found in it. But as it is a law maxim, that, the language of a statute must be construed so as even to bend it in favor of equity and justice, shall we be less reasonable in construing the language of the Confession, and rather bend it so as to make it teach error, than strain it, (if it were even necessary,) in order to cause it to exhibit only truth? In other words, the circumstances under, and the end for, which the Confession was prepared, not only allow, but demand for it the most evangelical and the least Romish interpretation, which the language, used by the Confessors, will possibly allow. And if this indisputable claim be met, we have no hesitancy in declaring, that it will stand fully vindicated as consistently systematic.

VII. *The Augsburg Confession is comprehensively catholic.* We use the term catholic, not in its historic, but in its literal sense, according to which it means, general or universal. A Confession becomes catholic, just in proportion as it states divine truth in a generic, and not in a specific form. According to this definition, the Apostles' Creed is the most catholic Catechism known, the Nicene less so, and the Athanasian still less so. The Augsburg Confession is less Catholic than either of these, because it embraces many more points of doctrine and practice, and exhibits them in a more specific form; but when compared, in this respect, with many of the subsequent Confessions of faith, adopted both by the Lutheran and the Reformed branches of the Church of Christ, it stands pre-eminent among them. Its statements are as general as the circumstances under which they were placed, and the end, they had in view, would allow, and they have proved to be sufficiently

so, to unite many of the most prominent of the different branches of the Protestant household of faith, when favorable opportunities occurred.

The Reformation consisted of three divisions, designated by the names of the three great leaders, Zwingle, Calvin and Luther. But when Luther and Zwingle met at Marburg, they united in confessing the real presence of the body and blood of Christ in the Eucharist, leaving the mode and the manner of the reception, concerning which they differed, undetermined and as neither the mode of Christ's presence, nor the manner of the reception of his body and blood is stated in the 10th article of the Confession, multitudes of the followers of Zwingle have adopted it. And although the Zwinglians and the Lutherans remained separated from each other by the bitterness of theological controversy, nevertheless at the peace of Westphalia in 1648, the same privileges were granted the former, which had been enjoyed by the latter, and the Reformed were acknowledged and hailed as the friends of the Augsburg Confession. John Calvin was installed as Pastor and Professor of Theology in the city of Strasburg, in 1538, which in its collective capacity had signed the Augsburg Confession; he did the same, and appeared in 1541, in the religious deliberations of Worms and Ratisbon as a Lutheran theologian. And as it was Catholic enough for him, so too has it been for many of his followers.

But its Catholicity has been especially tested in these modern times. In 1856 a Church Diet was held in continental Europe, at which the four grand divisions of Protestantism, the Calvinistic, the Zwinglian, the Moravian and the Lutheran, were largely represented. Twenty-five hundred Professors, Theologians and Pastors had met to deliberate, concerning the adoption of the best means to advance the cause of Evangelical Christianity, against the inroads of Rome. Among others, they determined to make a united Confession of their faith. But they did not originate a new one. There was one in existence which had been drawn up for the same purpose ages before. It was selected as most befitting to their design, and re-confessed as the united and unanimous testimony of the truth by Protestant Europe. That Confession was the Catholic one of Augsburg. Other Confessions, adopted by some of the Lutheran Churches, have been rejected by others, but this has been received by all, and rejected by none. The Moravians selected it as the

bond of their fraternal union, and the Evangelical Church of Prussia was united upon it, in connection with the Heidelberg Catechism, by Frederick William, the King in 1825, so that it embraces in its Catholic arms nearly two thirds of the Protestant world. And as the Catholicity of its influence has come down to our day, so too does it extend back, and through the adoption of the ecumenical Creeds, which preceded it, it establishes its fellowship with the Confessors of the true Church, in every age which has gone before it. For, the Confessors of Augsburg expressly claim, that they have adopted no article of faith, and introduced no ceremonies of religion, which were inconsistent with those of the Universal Christian Church, and this claim they sustain by abundant quotations from the true witnesses of the Truth, down to the Apostolic Age. And this characteristic of the Confession, though mentioned last, constitutes the crown of its glory.

We conclude our article with a few practical reflections, calculated to remind us of our obligations to God, to the Confessors and their Confession, as well as to the cause, to which they devoted their lives.

1. We are called upon to manifest gratitude to God for raising up this noble band of Confessors, and qualifying them for their glorious work. If God worketh all things according to the counsel of his own will in the armies of heaven and among the inhabitants of the earth, then a Church can neither rise, nor be reformed, without his superintending Providence. And as God saw the end to be accomplished, so too, did he see what instruments were necessary to its attainment. And as he determined the end, so too, did he order all the circumstances, required to call forth and qualify the instruments, to fulfil his holy pleasure. His hand is seen in the bestowment of the natural endowments of Luther and Melanchthon, in ordering the circumstances of their childhood and education, and in the reciprocal influence, which they exerted upon each other. If Melanchthon had been formed in the same iron mould, in which Luther was fashioned, he would not have been fitted to be the colleague of Luther; and if Luther had been formed in the same tender mould, in which Melanchthon was fashioned, he would not have been qualified to be the leader of Melanchthon. But God adapted the one to the other, and while Melanchthon was a check to Luther, Luther was a spur to Melanchthon. If the Elector John had been a time-

server, he could never have inspired his allies with the heroic spirit, which led them to be willing to sacrifice their fortunes, thrones and lives in confessing the truth and defending the Gospel; and if all this had been different, the cause of Protestantism would have been retarded in its progress, and sooner or later overwhelmed by its enemies. But the hand of God was upon them, his finger directed them, his grace sustained them, and his gracious favor crowned their efforts with extraordinary success.

2. We are called upon, to cherish their memories and imitate their example. The Scriptures declare, that the righteous shall be had in everlasting remembrance, and enjoin the duty of following them, as they followed Christ. The Confessors were righteous, and they did follow Christ. They are, therefore, worthy to be enshrined in the "sunny memories" of our hearts, and deserve the most faithful imitation in our lives. They had not only discovered and confessed the truth, but they maintained and defended it. And in doing this, they neither shrunk from danger, nor were intimidated by opposition, nor faltered under the heavy pressure of suffering. Look upon John, leading the Princes into the presence of the second Diet of Spire, and pronouncing the solemn *Protest* against the repeal of the Edict of the first, and you behold an example of the morally sublime in the Prince! Look upon Luther, standing before the august Diet of Worms, refusing to recant a single syllable that he had written, and you behold the morally sublime in the Divine! The lofty spirit, thus exhibited, was infused into their coadjutors, both in the Church and in the State, and led them to resolve, with one heart and one mind, to be true to their consciences, true to their Confession, true to each other, and true to their God. May their mantel fall on us! But in contemplating their excellencies, and endeavoring to copy their virtues, let us not forget that they were human, and like all others, had their faults. Let us not shut our eyes to their imperfections, and in our excessive reverence for their characters, imitate and perpetuate their mistakes. But while we publish their achievements and glory in them, let us at the same time draw the veil of charity over their frailties and short comings.

3. We are called upon to prize the religious privileges conferred upon us, through their labors and sacrifices. Has the word of God been unbound? They broke the clasp, which closed it to our eyes. Have we found a spiritual

home in the Evangelical Church? They reformed and furnished it for us. Has the plan of salvation, through the riches of grace in Christ Jesus, been made known to us? They discovered and revealed it again. Has the throne of grace been made accessible to us, through one Mediator? They removed the obstructions which had been placed around it. Have the right of private judgment and liberty of conscience been exercised by us? They broke the yoke of ecclesiastical despotism, and proclaimed us free. Have we been reared under the elevating and ennobling influences of the Reformation? They were the agents, under God, of accomplishing it, and thus putting them into operation. Let us, therefore, not only prize these inestimable blessings, but endeavor so to improve them, that we may be deemed worthy, not only to be the recipients of them, but likewise to transmit them, as a rich inheritance, to the latest generations!

4. We are called upon, to carry forward the great work, so auspiciously begun by them. What was that work? The work of Church reform, and Church completion. They did not claim that their work, even as far as they had themselves accomplished it, was perfect, or that they had left nothing for their successors to do. On the contrary, they acknowledged that the work of reform, had only been fully begun by them, and they imposed upon their followers the duty of carrying it forward to completion. They laid the foundation, and erected the main building of the temple, leaving the extension of the wings, the completion of the dome and the laying of the cap-stone, to future generations. It was theirs to lay out an Eden; it is ours to keep and dress it. It was theirs to plant the Tree of Life; it is ours to water its roots and prune its branches. It was theirs to smite the Rock of the Gospel, it is ours to open channels, in which the streams of truth may flow through the deserts of earth. And where were they most successful in the prosecution of their work? When they were satisfied with the generic statements of truth, as contained in the Augsburg Confession; when in their preaching and writings they gave due prominence to the fundamental doctrines of the Gospel; when they manifested the spirit of forbearance and toleration in non-essentials, when they avoided "doubtful disputations" among themselves—and when they concentrated their united efforts against the common enemy. And how was their cause weakened and their work retarded?

By multiplying Symbols of Faith, by introducing into them a great number of topics, and stating them in all their details, by demanding an absolute subscription to their letter and form in their entire extent, by circumscribing within narrow limits the liberty wherewith they had themselves been made free, by magnifying differences of minor importance, until they seemed to occupy almost the entire field of their vision, by spending their energies in vain attempts to define the indefinable, by giving their imaginations unbridled range in the sphere of speculation, by withdrawing their consolidated army from the citadel of Rome, and turning the weapons of their warfare against each other, by forging wedges of schism instead of strengthening bonds of union, and by creating centres of theological gravity, whose centrifugal force tended more strongly to separation, than its centripetal force did, to concentration. And as the work, entrusted to us to carry forward, is the same in its nature, as the work begun by them, it follows that progression and retrogression will result from the same causes. And as by pursuing the former course, they made rapid progress in extending the Church, and by pursuing the latter, were almost entirely checked in their course, it becomes us so to profit by their experience, as to make them both an example of guidance to be followed, and a beacon of warning to be shunned. And while these lessons may be learned, from the history of the Confessors, as well as from that of their immediate successors, in the era of the Reformation, so too, may the same lessons be reviewed, by an examination of the history of the Lutheran Church in America, during the era of the General Synod.

5. Finally, we are called upon, to be true to the good Confession, which they witnessed before Charles. Every Church has an inner life and an outer manifestation. The truth, witnessed in its Confession, constitutes its internal life—the consistent development of it, its external manifestation. But as in the natural world, counteracting influences exist, which retard the steady and healthful growth of a plant; so too, do disturbing influences exist in the spiritual world, calculated to injure and stint the growth of a Church. And as these retarding influences can only be overcome, by bringing to bear upon the plant all the conditions of growth demanded by its nature; so too, can a Church alone overcome the obstacles in the way of its advancement, by bringing to

bear upon its members all the means of grace. Their number, nature, efficacy and use, are all determined in its Confession, and hence fidelity to its scriptural Confession insures the extension and sanctification of the Church. And as the nature of the life-force determines the form of the plant, so too, do the distinguishing characteristics of a Confession, determine the character of a Church. Fidelity to the Augsburg Confession, in faith and practice, will consequently stamp its characteristics upon the Lutheran Church. Under its controlling influence, therefore, she will be, and must forever remain, a protestant, reformed, evangelical, orthodox, scriptural, catholic and homogeneous Church. And as the Church is composed of her members, it follows, that fidelity to her Confession will likewise stamp its characteristics upon them. And wherever and whenever, the members of a Lutheran Church are found, who are true to her Confession, we hesitate not to affirm, that no more rigid Protestants, no more thorough Reformers, no more evangelical professors, no more orthodox believers, no more scriptural Confessors, no more consistent Christians, and no more catholic children of God, can be found in any Church on earth.

Let us then, stimulated by the achievements of the past, impressed by the wants of the present, and inspired by the hopes of the future, be true to the great Confession! To this, let the estimate put upon its value by Spalatin prompt us! "It is a Confession," said he, "the like of which has not been promulgated for a thousand years, no, not from the beginning of the world." To this, let the candid testimony of D'Aubigne impel us! "This Confession of Augsburg will forever remain one of the master-pieces of the human mind, enlightened by the Spirit of God." To this, let its controlling influence in moulding the opinions of the religious world move us! It constitutes the theological heart of Protestantism. Its great artery ramifies the whole body of the Lutheran and Moravian churches and supplies all their members with the blood of truth. A less artery reaches the German and Dutch Reformed Churches, through Ursinus, a disciple of Melancthon, and one of the authors of the Heidelberg Catechism. And a similar artery reaches first the Episcopal and then the Methodist Church, through the Thirty-nine Articles, which are largely indebted to it for their contents.

Let us then, be true to its spirit, genius and life! Let us not loose ourselves in its letter and form! Let us not man-

gle it by mutilations ! Let us not misrepresent it by distortion ! Let us not pervert it by misinterpretation ! Let us not abandon it by defection ! But on the contrary, let us glory in it, as the Magna Charta of Protestantism, as the Symbol of the Reformation, as the Confession of Lutheranism, and as the very sun of the Gospel, in which we have lived, and moved, and had our being. Laying our right hand upon the Word of God, and our left upon the Confession of Augsburg, let us vow, that we will maintain, honor, and defend the latter, as drawn from the former, at all times, at every sacrifice, and until death.

ARTICLE VII.

REVIVALS.

By PROF. L. STERNBERG, A. M., Hartwick Seminary, N. Y.

"From the fall of man," says President Edwards, "to our day the work of redemption, in its effect, has mainly been carried on by remarkable communications of the Spirit of God. Though there may be a more constant communication of God's Spirit always in some degree attending his ordinances, yet the way, in which the greatest things have been done, has always been by remarkable effusions at special seasons of mercy." In reference to this language Dr. Beecher says : "Was that the way, in which the greatest things had been done, from the fall of man to the day of Edwards ? And would a Christian philosopher hence infer, that *remarkable effusions of the Spirit, at special seasons of mercy*, would cease to be the chief means of promoting the work of Redemption ; and the future be, in this respect, wholly different from the past ? This inference, as applied to the period from Edwards until now, would to all observation be contradicted by fact. Things have proceeded, since the time of Edwards, as they had done before ; and why should we expect they will proceed otherwise in time to come. Rather, should we not expect that '*special seasons of mercy ; times of refreshing from the presence of the Lord*, which have been so greatly multiplied in our age, will become yet more

and more frequent, until there shall cease to be intervals between them, and they shall run into one another, and flow together, in one long and still spreading revival, which shall result in the conversion of the world."

If the fact be, as stated by the writers above quoted, then surely revivals are virtually and prominently connected with the development of the Church and the extension of Christ's kingdom on earth, and we may expect to find them recognized in the sacred Scriptures as occupying this important position.

In examining the Bible with reference to this point we meet with many peculiar expressions implying such special seasons of mercy, such as, "day of grace," "day of salvation," "day of (divine) power," "year of the right hand of the Most High," "raining righteousness," "pouring out the Spirit," "set time to favor Zion," "times of refreshing from the presence of the Lord," &c. Though some of these expressions may be so interpreted as to apply to the ordinary operations of the divine grace, especially under the Gospel dispensation, yet their frequency, variety of form and expressiveness are such as to preclude such restriction in their application, and we must admit that, according to their general tenor, they distinctly recognize "special seasons of mercy."

The same conviction is forced upon the mind when we consider some of the prayers and promises, recorded in the Bible for our instruction and encouragement. The Psalmist prays, "Wilt thou not revive us again: that thy people may rejoice in thee?" Habakkuk prays, "O Lord, revive thy work!" The promise of God, by the mouth of Isaiah, is, "I will pour water upon him that is thirsty, and floods upon the dry ground, I will pour my Spirit upon thy seed, and my blessing upon thine offspring. And they shall spring up as among the grass, as willows by the water courses. One shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel." The remarkable prophecy of Joel deserves special attention in this connection, since we have inspired authority (Acts 2: 16,) for considering it as referring to revivals of religion occurring under the Gospel dispensation. "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your

young men shall see visions; And also upon the servants and upon the handmaids, in those days, will I pour out my Spirit. * * * And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered; for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." When in the light of a prophecy like this we consider the willingness of our Heavenly Father to bestow his Spirit upon them that ask him, of which our Saviour has assured us, we must conclude that this precious gift, if our prayers be fervent and our faith strong, can be secured in any required measure of fulness. Prayers and promises like these teach us to look for "remarkable effusions of the Spirit, at special seasons of mercy."

Such seasons have occurred at various times during the whole history of the Church under both dispensations. Circumstances of time and place give a peculiar character to religious awakenings. The revivals that took place among the Jews under the Old Testament economy, and even that which sprang up under the preaching of John the Baptist, did not have precisely the same characteristic, as those enjoyed under a more spiritual dispensation, nor were they as frequent and powerful. "The last days" are peculiarly the times set for "refreshings from the presence of the Lord." The book of Acts is in great part a history of the various revivals in which the Church was originally established in different places. Among these the first and most remarkable was that, which occurred on the day of Pentecost shortly after the ascension of our Lord. It was preceded by a series of meetings of several days continuance, in which the time was mostly occupied in "prayer and supplication," (Acts 1: 14). "When the day of Pentecost was fully come," the Spirit was poured out in rich measure, attended by miraculous manifestations, frequently witnessed in the days of primitive Christianity, as well as by the more usual gifts of grace. The apostles, and especially Peter, preached with unwonted clearness and unction. Many were pricked in their heart, and cried out, "Men and brethren, what shall we do?" On that day three thousand souls, having "gladly received the word," were admitted by baptism into the Church, "and they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." The fruits of this first and greatest of revivals under the new dispensation were not transient, nor did the

revival, like a sudden fire, soon burn itself out. Some time after this we read that "the place was shaken where they were assembled together; and they were all filled with the Holy Ghost and they spake the word of God with boldness." "And believers were the more added unto the Lord, multitudes both of men and women." "And daily in the temple and in every house, they ceased not to teach and preach Jesus Christ.

In Samaria there was a great revival under the preaching of Philip. At Cesarea, while Peter was preaching, "the Holy Ghost fell on all them which heard the word." At Antioch "the hand of the Lord was with them" that preached the Lord Jesus, "and a great number believed, and turned unto the Lord." So greatly was the gracious work, thus auspiciously begun, extended under the labors of Barnabas and Saul, who for "a whole year assembled themselves with the Church, and taught much people," that to the disciples at Antioch belongs the distinction of being the first who were called Christians. The labors of the apostle Paul were every where attended with such marked success in the awakening and conversion of sinners and in the edification of believers, that the record of them is but a history of successive revivals.

After the apostolic age, as worldliness crept into the Church and Christianity became corrupted, the revival spirit gradually decayed. Though God never left himself entirely without witnesses even in the darkest ages of the Church, yet the multiplication of outward forms and empty ceremonies, the introduction of unscriptural dogmas and superstitious practices, the hiding of the pure word of God and the open vices of the teachers of religion, as they were well calculated to crush all spiritual life out of the Church, so they were hostile to all genuine revivals. At length God interposed.

The Reformation of the 16th century was the greatest revival of modern times. Though peculiarly a doctrinal revival it also, through the Divine Spirit accompanying the truth, was attended with sanctifying power upon the hearts and lives of men. Multitudes during that remarkable era became the humble followers of Christ. Though the revival spirit again subsided in consequence of the internal and external troubles that afflicted Protestantism, yet the Bible and the preaching of the Gospel, which the Reformation had restored to the people, remained, and these divinely ap-

pointed means of grace were again blessed to the reviving of God's work first in Europe, and then in America, and then at various missionary stations among the heathen. Many of he revivals enjoyed within a century past have nearly equalled in power that which occurred on the day of Pentecost. Were the Church deprived of the fruits of these gracious visitations she would be shorn of her strength. Her pulpits would become mostly vacant, her Sabbath Schools and her prayer meetings would be closed, her benevolent societies and her missions to the heathen would cease to exist.

Revivals being so intimately connected with the whole history and development of the Church it becomes us carefully to study their *nature*, to consider their *desirableness* and to inquire into the *means* by which they may be promoted.

The word revival means to live again and is variously applied. Thus we may speak of a reviving of nature, a revival of business, a revival of ritualism, of superstition or of fanaticism, as well as of a revival of true religion. As things of real value are apt to be counterfeited, and as the counterfeit tends to depreciate the genuine article in the estimation of the undiscerning, it becomes us carefully to distinguish genuine revivals of religion from such as are spurious. To determine the genuineness of a revival we must consider its *source* and its *spirit*.

As it requires the exertion of as much power to revive as to impart life in the first instance it is manifest that a genuine revival of religion is not the product of human ingenuity or skill. Oratory says it is not in me. Special measures say it is not in us. Human passion foams and frets in vain. "Not by might nor by power, but by my Spirit, saith the Lord of hosts." A religious excitement, produced by man, may be like the wind and the earthquake, but God is not in the storm, and destruction marks its track. But a religious excitement, caused by the Spirit of God operating through divine truth upon the hearts of men, is a genuine revival of religion coming down upon churches and communities in refreshing showers of grace, turning barren wastes into fruitful fields, and causing the desert to rejoice and blossom as the rose.

God is a sovereign. His Spirit is not subject to the manipulations of human power, either in the use of measures or of ordinances. He works where, when and in what

measure he will and none can hinder him. Yet in regard to the bestowment of the Spirit, his richest gift to men, as well as his minor benefactions, he "will be inquired of by the house of Israel to do it for them," and he has most solemnly assured us, that he is more willing to give his Holy Spirit to them that ask him, than an earthly parent is to bestow good gifts upon his children. An unusual faithfulness in the employment of one or more of the means of grace always precedes or immediately follows the outpouring of God's Spirit. "We then are workers together with God." "Thy people shall be *willing* in the day of thy power." While therefore a genuine revival of religion is neither of man nor by man, yet as the activity and zeal of the Church will always be responsive to the measure of spiritual influence she enjoys, as the more grace she brings into exercise the more she receives from above, it follows that in a revival of religion there is such an increased measure of spiritual influence and such an earnest co-operation with God on the part of the Church as is necessary to elevate the general tone of piety in a community, give unusual power to divine truth, and increased force to Gospel motives, whether brought to bear on saint or sinner. Then it is that the Church arises and shines for her light has come. "Great grace is upon all them that believe," and the unconverted, "pricked in their hearts," cry out in deep anguish of soul, "What must we do to be saved?" Then Christ "sees of the travail of his soul and is satisfied," and there is joy in the presence of the angels of God over sinners repenting.

The faculties of the human mind may be classified as intellectual, moral and emotional. These are so intimately connected, that they constantly act and react upon each other. Strike the key of our emotional nature and a responsive vibration passes through the moral and intellectual. So pour light into the intellect and its genial glow will fall upon the will and the affections. That we may rightly shape human conduct and determine human destiny we may appeal to them all. This God does in his word. He addresses himself to our understanding by informing the judgment. He appeals to our moral nature by presenting all the motives that should induce right decisions. In doing this he avails himself of our emotional nature. He raises our hopes. He excites our fears. Our sympathetic emotions are moved by the fatherhood of God, and by the brotherhood of Christ. Towards him especially who can be "touched by the

feeling of our infirmities," and "by whose stripes we are healed," the deep fountains of human sympathy are opened. From all this it follows, that a revival of religion cannot, in the nature of things, take place without more or less excitement, without a rousing up of all the faculties of the soul. Indeed nothing takes so deep a hold upon the springs of human emotion and action, as the subject of religion. And well may it do so, for it is the one thing needful, the pearl of great price.

But while the great Author of our nature did not intend that we should worship him in impassive frigidity; while the most acceptable worship is that, in which the heart is most deeply enlisted, yet it must ever be borne in mind that he requires an intelligent service, and that his Spirit operates through the truth. It is the truth, that must make us free, if we are to be free indeed. The mere excitement of the animal passions will leave us no better than it found us. It is a straw fire that raises a tremendous blaze, while it lasts, but it soon goes out. Scenes of wild excitement, produced, not by the truth and Spirit of God, but by the bodily exercise of groaning, shouting, clapping and stamping, too often witnessed, together with their lamentable results, bring genuine revivals of religion into disrepute, and cause many to fear rather than pray for their recurrence.

The spirits of the prophets are subject to the prophets. The most intense religious interest is consistent with the most perfect order and decorum in the worship of God. Though there may be occasions when audible manifestations of feeling become irrepressible, yet such occasions are comparatively rare. Earnest attention, deep solemnity, the silent tear trickling down the cheek are surer indications of the presence of God's spirit in the midst of a worshipping assembly, and are more favorable for him to exert his saving power than the most boisterous demonstrations that ever turned the house of God into a Babel of confusion. We would not uncharitably judge or harshly condemn those who from custom prefer responses in the congregation and love themselves to join in them. Our aim is to show that as the Spirit of God operates through the truth, the conditions, most favorable for the reception of the truth, are best adapted for the divine Spirit to exert his sanctifying power. Every thing therefore calculated to confuse the mind, or to divert

it from the consideration of the great truths of revelation tends in so far to interfere with the progress of a genuine revival.

Revivals usually come in answer to prayer and in connection with the faithful use of the means of grace, among which the preaching of the Gospel stands pre-eminent; for God has determined "by the foolishness of preaching to save them that believe." The divine word is the sword of the Spirit, by which he achieves his glorious conquests. The law must be set forth in all its terrors, and shown to be exceedingly broad so as to produce conviction of sin. The Gospel plan of salvation must be unfolded, so that those who have been led to see the "exceeding sinfulness of sin" and to feel that it is a burden too grievous to be borne, may be able to "flee for refuge to lay hold on the hope set before them." When the law and the Gospel are clearly and faithfully pressed upon the attention of a community in humble reliance upon God for his blessing, it may be expected with some degree of confidence, that he will crown the divinely appointed means of grace with abundant success.

Though God is the author of every genuine revival, yet we may not feel constrained to exclaim in regard to some religious excitements, "Surely God is in this place," while in respect to others, the most sceptical are forced to acknowledge that it is indeed the finger of God. If left in doubt we should inquire into the spirit by which they are characterized. Imperfection is mingled with every thing human. Even in their holiest states it still appears, that men are not yet angels. Revivals are, therefore, not exempt from manifestations of human imperfection, even when they are evidently the work of God, and no reasonable person will altogether discard them on this account. On this principle he would have to reject all institutions existing among men, even the Church of Christ. Still the prevailing spirit of a genuine revival is very different from that of one that is spurious. Solemnity, humility and tenderness peculiarly characterize the former, while the latter is marked by self-sufficiency, self-exaltation and acerbity. The spirit which says, "Stand by thyself, I am holier than thou," which knows no zeal except for a party or sect, which has only words of bitter denunciation for all who cannot pronounce its own shibboleth, which is far removed from the meekness and gentleness of Christ is not of God. "The fruit of the Spirit is love, joy, peace, long-suffering, gen-

tleness, goodness, faith, meekness, temperance." These fruits abound in every genuine work of grace. Self is humbled, Christ exalted.

Such being the nature of revivals we proceed to inquire into their *desirableness*.

On the threshold of this inquiry, we are met by the broad assertion that they are not desirable at all, but that there is a more excellent way of building up the Church and extending the bounds of Christ's kingdom. When we inquire what this way is we are told that it consists in the religious training of the young, especially in catechetical instruction. We freely admit that the importance of thoroughly indoctrinating the young in the principles of our holy religion cannot well be overestimated. In connection with such instruction some of the most precious revivals of religion have been enjoyed. The seed of divine truth planted in the youthful mind, even if it does not germinate at once, yet in later life often produces a rich harvest of golden grain. Too much cannot be done in the Sabbath school, the Bible and the catechetical class in imparting religious instruction. But this by no means supersedes the necessity of revivals, but rather prepares the way for them and tends to make their results more valuable to the Church. If during the progress of such instruction there have been frequent conversions, then there has been a revival in that Sabbath school, or catechetical class. To such as remain unconverted at the end of such course of instruction a revival may come fraught with the richest blessings. We do not wish to be understood, as saying that conversions can only be expected to occur in connection with those more general awakenings that commonly pass under the name of revivals. "The gates of Gospel grace stand open night and day." It must, however, be evident that the unconverted will not only be more likely to turn to the Lord when the subject of religion commands general attention than at other times, but also that if the vast multitude who either do not enjoy Sabbath school and catechetical instruction, or have passed through it without being converted, or any considerable portion of them are to be saved at all, they must turn to the Lord in such numbers as to constitute a succession of revivals. Are we to give up as lost all who have not been savingly benefited by it? If so then ministers may as well quit preaching to their adult impenitent hearers, for if any number of them

may yet be converted, they may be converted at about the same time, and that would be a revival.

Our Sabbath schools and our catechetical classes need the baptism of the Spirit to give saving effect to the instruction imparted. No mere indoctrination into the truths of revelation, or into the peculiarities of any sect will prove a sure protection against infidelity, or save the soul from perdition. Notwithstanding the strict system of catechetical instruction practiced for so many generations in Germany and other European countries, rationalism and infidelity have made fearful inroads among the masses of the population. To prove an effectual safeguard against error, sin and ruin, the religious instruction of the young, like the preaching of the Gospel, must be thoroughly imbued with the revival spirit, a spirit which, in humble hope and faith, earnestly seeks, through the divine blessing, the immediate conversion of the pupil, and his entire consecration to the service of God. The most hopeful catechetical classes are those, into which the fruits of revivals are gathered.

But then we are told that catechetical instruction is the good old way, long sanctioned by our Church, that should not be abandoned by her loyal sons for new measures. We propose no abandonment of this good old way, though we should be glad to see an abuse which has grown up in connection with it, generally practiced in Germany and to a large extent in this country, at once corrected, viz, that candidates for confirmation, introduced into the catechetical class with reference to age rather than moral fitness, when they have completed the prescribed course of instruction, are examined only in respect to their doctrinal knowledge, and not with regard to their Christian experience. Though they may know nothing experimentally of a change of heart, may never have felt the pangs of conviction, or the joys of pardon, may never have received the spirit of adoption, or the spirit of "grace and supplication," yet, if they can pass a tolerable examination in the Catechism, and their moral character is respectable, they are admitted to confirmation. From this wretched abuse our Church has suffered more than from any other cause. It has filled her with the "wood, hay and stubble" of unconverted, worldly professors, who have hung, as a dead weight upon her spirituality and her Christian activity. With the fairest field for evangelical effort of any other denomination in this country, we are outstripped in the path of progress by those whom we should

leave far in the rear, because so small a proportion of our moral and material resources are really consecrated to God.

The system of catechetical instruction, however useful when properly carried out and however venerable, is of human and comparatively recent origin, while the essential features of the measures adopted in connection with revivals have their sanction in the word of God and are as old as the Church. They are *prayer* and *preaching*. We have already seen that the great revival on the day of Pentecost was preceded by a protracted prayer meeting, and that on that day the apostles, and especially Peter, preached the word with all boldness, and that in the subsequent progress of this gracious work the apostles preached daily in the temple and from house to house. To the elders of the church at Ephesus Paul said, "I kept back nothing that was profitable unto you, but have shown you, and have taught publicly and from house to house, testifying both to the Jews and also to the Greeks repentance towards God and faith in the Lord Jesus Christ." A little farther on he says, "Therefore watch, and remember that by the space of three years I ceased not to warn every one night and day with tears." Here are mentioned several things, worthy of notice. The subjects of Paul's preaching were repentance and faith. So intense was his earnestness that he warned "with tears." He did not preach only in the day time and at weekly intervals, but "night and day." He believed in protracted effort, in consecutive presentations of the truth. The same means, that Paul employed so successfully in the promotion of revivals, are usually attended with like results at the present day. Any other measures in connection with persevering prayer and the consecutive preaching of the Gospel are merely incidental; auxiliary, if proper in themselves and called for by the peculiar circumstances; injurious, if improper, or inexpedient.

The anxious bench has been represented by some as being the very quintessence of revival measures, whereas in many powerful revivals it has not been employed at all, while its warmest advocate would not regard it as indispensable, nor think of resorting to it, unless a revival was already in progress. It is certainly desirable to afford those who are under conviction of sin an opportunity in some way to manifest their feelings, so that special prayer may be offered on their behalf by the Church, and that the pastor and

more experienced Christians may give them personal advice and instruction. On the day of Pentecost they that were "pricked in their heart" either came forward to Peter and the rest of the apostles, or cried out from the place where they stood or sat, "Men and brethren, what shall we do? They that, upon invitation, simply rise, or take a designated seat, or go to an inquiry meeting do essentially the same thing. Whatever measures it may be considered expedient to adopt to facilitate the progress of a revival and gather in its fruits, they have not produced the occasion, but are suggested by it. A revival is God's work. These are human expedients, not essential to the progress of a revival, but profitable in proportion as they are wisely adapted to the circumstances.

Preaching may, in a general sense, be said to be teaching and teaching to be preaching; but yet there is a marked distinction between them. Both are useful in their place, and both should be faithfully employed. Many possess the gift of teaching in an eminent degree, who would be ill adapted to preach the Gospel. It is the great business of the minister of Christ to preach, not to teach. Even the administration of the ordinances is of less importance. "For," says Paul, "Christ sent me not to baptize but to preach the Gospel." We do not claim that a minister of the Gospel is restricted to preaching. Subordinate to this he may pursue other modes of doing good. These, however useful, are human devices, which cannot be put into competition with the preaching of the Gospel, a means of grace of divine appointment, under the faithful and consecutive employment of which so many revivals of religion have blessed the Church from the times of the apostles until the present day. Under the labors of some eminent servants of God, such as a Baxter and a Whitefield, an unusual measure of divine influence seems to have attended the delivery of almost every sermon, resulting in the conversion of some of the hearers.

The great *desirableness* of revivals it would seem must be freely admitted by all who concede the importance of vital godliness, of entire consecration to Christ and his cause. We know that declensions in religion occur from time to time, and we cannot but approve of revivals without assuming that such state of declension is better than one of revival. There have been dark periods in the history of the Church, when her fairest parts were overspread with error, supersti-

tion, ignorance of divine things, worldliness and crime. What would be the condition of the Church now, had not God, at "set times to favor Zion," poured out his spirit, and revived his work? Darkness would cover the earth and gross darkness the people. Without the effusion of the Holy Spirit the stated means of grace degenerate into an empty form, and the canker of worldliness destroys the life of piety. The spirituality of religion is lost sight of. Though the river of salvation is supplied by perennial springs of divine grace, yet it is necessary that copious showers of mercy shall from time to time swell its life-giving waters to fructify vast tracts that would otherwise remain barren wastes. A church without the revival spirit languishes, as to its spirituality, and dies. It may be clothed with outward pomp and power, but it ceases to be the birth-place of souls and a nursery for heaven. Its imposing ritual may be a fine system of practical æsthetics, but is attended by no sanctifying power.

A true revival spirit is the most effectual barrier against fundamental error and infidelity. They that do the will of God shall know the truth. In proportion as the Church is led by the Spirit of God will she be conducted in ways of truth as well as holiness. The most conclusive demonstration of revealed truth is to experience its saving power. Spurious revivals may be prolific of error, but those that are genuine are more conservative of the fundamental doctrines of the Gospel than any mere outward training can be, as is shown by the whole history of the Church, which has ever proved that where the revival spirit dies out, superstition, rationalism and infidelity soon sap the foundations of Christian doctrine.

The Church needs to be visited with revivals to qualify her for the work her Lord has given her to do. She is to be the salt of the earth and the light of the world. Had the Gospel continued to be propagated with the success that attended its first promulgation, we cannot doubt that long ere this "the heathen would have been given to Christ for his inheritance and the uttermost parts of the earth for his possession." The apostolic age was pre-eminently an age of revivals. But, alas, the revival spirit was soon, to a great extent, lost and with it the missionary spirit passed away. The great benevolent enterprises of the present day had their birth in revivals of religion. Under the powerful influence of revivals thousands, bound

by the iron fetters of popery and other forms of error, have cast off their chains and rejoice in the liberty, wherewith Christ makes his people free. Nations have been born in a day. A revival invests the Church with moral power. As a prince she has power with God and with men. "One shall chase a thousand and two shall put ten thousand to flight.

The world is yet to be converted. Christ shall reign as Mediator, till all his enemies shall be put under his feet. If the latter-day glory is ever to be ushered in, it is evident that all past effusions of the Spirit have been but as drops before a more plentiful shower; that the prophecy of Joel must yet receive even a fuller accomplishment than it did on the day of Pentecost. The great mass, not only of the present generation but of many succeeding, ones will inevitably go down to perdition, unless the Lord rain down righteousness upon us in much larger measures of divine influence than the Church has hitherto enjoyed. This is the great want of the Church. It is not outward uniformity, dead orthodoxy, or sectarian zeal. It is that the Spirit of God may be poured out in large measure, vitalizing the means of grace, sanctifying the Church, calling forth her resources and inflaming her zeal. It is that revivals may intermingle and succeed each other until "every knee shall bow, and every tongue shall confess that Jesus Christ is Lord to the glory of the Father," and the great jubilee of a ransomed world shall come.

"It has been inquired," says Dr. Beecher, "whether a more gradual dispensation of the Spirit, were not better than these sudden outpourings. But we have been accustomed to feel that God is the best judge in this matter, and that man cannot make a revival, either gradual or sudden. When he gives us drop by drop, we are thankful; and when the cloud of mercy above bursts and pours down a flood at once, we do not request him to stay his hand; we cannot but exult and rejoice in the exuberance of his mercy. Nor can we perceive how it is possible that eight hundred millions of souls, or any considerable part of this number, can be washed from their sins, within the most distant time to which the Millenium can be deferred according to prediction, by single drops falling in such showers and deliberate succession, as should not excite the fears, and should satisfy the prudence of some apparently very good men. We doubt not greater revivals, than have been, are indispensable to save

our nation and to save the world, by giving universal and saving empire to the kingdom of Christ; and as clouds thicken and dangers press, we look for them with strong confidence and with the increased urgency of unutterable desire."

If the state of the world at large is such as to need more copious showers of divine grace than have hitherto been enjoyed, this is peculiarly the case with our own country at the present time. We are in the midst of one of the most desolating wars known to modern times. Large portions of our lands are laid waste by fire and sword. Hundreds of churches have been broken up. Hundreds of thousands of our citizens have abandoned the peaceful pursuits of life and have sought the tented field. Though there have been many precious revivals in the camp, and thousands of our patriot soldiers have been converted, yet the general tendency and result of a state of war is adverse to the progress of the Gospel of peace. When this unhappy civil war shall close, as we trust it soon will close in the subjugation of the rebellion, the eradication of its causes, and the restoration of the Union, great responsibilities will at once devolve upon the Church. Then the waste places of Zion must be cultivated, our returned volunteers must be called upon to enlist for life under the banner of the Cross, the Church must receive a new baptism of fire, and the whole people, tried in the furnace of affliction, must seek to come out like gold purified in the fire. Then mere routine religious services, formal devotions, pompous rites, and imposing ceremonies will not meet the exigencies of the great occasion. Then, if we are to be, indeed, a free people, free from the power of anti-Christ and Satan, the means of grace must be vitalized, divine truth energized, Christian zeal aroused, and the Church sanctified by such effusions of the Holy Ghost, as this age and this favored land of revivals have not hitherto witnessed. If this country, as Providence seems clearly to indicate, is to provide with the bread of life the down-trodden millions of the old world that will here seek a refuge from oppression; if it is to carry the pure word of God to nominal Christians and benighted heathens the world over; if by the nature of our institutions, the character of our people and the effects of their enterprise, the destinies of the nations of the earth are to be shaped, how transcendantly important that the American Church, like the disciples in that

upper chamber in Jerusalem on the day of Pentecost, should be visited by the Holy Spirit, coming down like a rushing mighty wind and resting upon all her membership.

We proceed to consider the *means*, by which revivals may be promoted. These have, already, in general, been indicated in our discussion of the nature of revivals. A few additional observations will suffice for the illustration of this part of our subject. It should ever be remembered that though we may employ the means of grace we cannot command the grace. There is no such connection between them, as between cause and effect. They indeed that sow in tears may expect to reap with joy. Yet Paul may plant and Apollos may water, but God must give the increase. Nor does this increase always immediately attend the most diligent planting and watering. By giving his Spirit, God displays his fulness and our blessedness in having such a Father. By withholding it he shows his sovereignty, and our dependence upon him. While in general the Spirit of God accompanies the means of grace with a power, proportionate to the faithfulness with which these are used, yet often the most laborious efforts are attended by no commensurate results. On other occasions, with no preparation and without premonition the special presence of the divine Spirit becomes manifest, and the Church is led to exclaim, "Surely God is in this place, and I knew it not." Revivals cannot be produced at pleasure by human effort, as plowing and sowing will not insure a harvest. We should be co-workers with God. God works when and where he will.

The first suggestion that we offer in regard to appropriate means for the promotion of revivals is that every *stumbling block* be removed out of the way. This is preparing a highway for the Lord to come in the greatness of his strength. Where discipline requires to be exercised in a congregation let it be attended to, in the spirit of love and meekness, but with unfaltering firmness. Where there is alienation and strife among the membership, let judicious but decisive measures be taken to effect a reconciliation. Those that live in neglect of their Christian duties must be faithfully labored with. In many congregations there are chronic diseases of this kind, running sores that weaken the Church, destroy its moral power, and cause God to withhold his blessing. If under such circumstances special efforts be put forth for the conversion of sinners, these things at once work up to the surface and impair the efficiency of such efforts, or render them

entirely nugatory. As it was necessary to prepare the way of the Lord and make his paths straight in anticipation of the advent of the Messiah, so the way of the Holy Spirit must be prepared. Rain falls in vain upon the beaten highway, while the mellow and sown field smiles under every reviving shower. Could but the Achans in the camp of Israel be made to realize their guilt; could churches that are thus derelict in duty be made to see that souls are perishing through their neglect; did pastors in all cases realize their responsibility in this respect as they should, revivals would be far more frequent, extensive and blessed in permanent results. A church requires preparation in order that she may properly avail herself of the fruits of a revival. We should not wonder that so many young converts blossom fair, but shrink and fall when the fruit is scarce set, if we consider the blighting influences, to which they are often exposed from a state of things in the church, such as that to which we have alluded. Where such stumbling blocks exist in a congregation, it may be addressed in the language of Hosea, "Sow to yourselves in righteousness, reap in mercy, break up your fallow ground; for it is time to seek the Lord, till he come and rain righteousness upon you."

Another means for promoting revivals is that we *prayerfully look for them*. Prayer and faith have achieved the mightiest conquests the world has ever witnessed. "He that cometh to God must believe that he is, and that he is the rewarder of all them that diligently seek him." The Holy Spirit has been especially promised in answer to prayer. There are those, who seem to suppose that revivals are only to be expected to occur at particular seasons and in connection with certain special efforts. Hence, except at such seasons, they neither expect nor labor for the conversion of sinners and the increased sanctification of the church. The heart and conscience are not addressed with the directness and fervency that would be employed in the midst of a revival. It is not strange if under such circumstances a spiritual dearth should ensue. Nor would it be strange if God's blessing should be withheld, when those entertaining such views put forth special efforts for the conversion of sinners. "The Lord's hand is not shortened that it cannot save" at one time as well as at another, by many as well as by few. We should never hide ourselves from his presence, but should be ever on the alert, watching for his footsteps in the garden of his planting. We should ever with unutterable desire

pray for the divine blessing to attend the stated means of grace and look for the first drops of mercy that may precede the coming shower. When a church is found in such a posture she will not, in general, be required to wait long for a gracious "refreshing from the presence of the Lord," and for the genial rays of the Sun of Righteousness to ripen the spiritual harvest. Then let her gird herself for the work; let all enter the harvest field and bring home their sheaves with "shoutings of grace; grace unto it." A revival thus commenced will require extra labor to extend and deepen its beneficent results; but it calls for no force work. The church has but to follow where God leads. To work with him is easy, without him fruitless.

Nor is it necessary, in all cases, to wait until a revival has actually commenced before it is proper to multiply the means of grace. God's time is always. Whenever his people are willing, they may expect a day of his power. "According to thy faith, be it unto thee." Whenever, therefore, a church is found humbly sitting at Jesus feet waiting, praying for the gifts of his grace, she may enter upon special efforts for the conversion of sinners with the confident expectation that they will be crowned with the divine blessing. Let her be actuated by a genuine love for souls and not by sectarian zeal; let her employ weapons of heavenly temper, and not resort to mere worldly management; let her remember that through Christ she can do all things, without him nothing, and she will not labor in vain, to spend her strength for naught. To embark in such efforts without preparation, and in a self-reliant, self-righteous spirit is a hazardous undertaking. The Gospel under such circumstances will be more likely to prove a savor of death than of life.

The Sabbath School is one of the most hopeful fields for Christian effort. In many cases a revival begins there. There is criminal neglect, when it is suffered to end there. When God is evidently moving upon the hearts of the children in an unusual degree and they are consecrating their lives to his service, then there is great encouragement to hope for a more general effusion of the Holy Spirit, and the faithful pastor, who watches the signs of the times, will be disposed to throw open the doors of the sanctuary and invite all classes to come in, and share in the blessings of divine grace.

The prayer-meeting is the surest spiritual thermometer, by which the warmth of devotion in a church may be tested. Then the prayers of the brethren are evidently not mere formal utterances; when there is concentration of desire; when there are earnest breathings after God; when there are wrestlings of spirit; when there is unusual solemnity and tenderness, then the Saviour is knocking at the door of that church. Let it be opened. "Fear not daughter of Zion; behold thy King cometh."

When the stated preaching of the Gospel becomes searching and powerful; when the congregation is not only interested but deeply impressed, when the preacher hides behind the cross, and nothing is thought of but the solemn import of his message: when the quivering lip and the tearful eye indicate that here and there a shaft has entered between the joints of the harness; when one and another tremblingly ask, "What must I do to be saved?" Then let the church with all her energies go to building up the walls of Zion, for the set time to favor her has come.

Nor need we despair if none of these visible manifestations of the Spirit's special presence are witnessed. Unknown to us, there may be wrestling Jacobs in the church. There may be closets which none but the eye of God has seen. There may be some lone sufferer, some afflicted saint, praying for the peace of Jerusalem. Many a one, as a prince, has power with God and prevails, whose voice is never heard in the prayer circle, or in the great congregation. Eternity alone will reveal, how much the church has been benefited by the prayers of Christ's hidden ones.

The progress of a revival depends much on the character of the praying and the preaching. Rounded periods, the flowers of rhetoric, and the arts of oratory are futile. Prayers should be brief and to the point, expressing the earnest longings of a burdened heart. Sermons should be neither tame nor declamatory, but in "thoughts that breathe and words that burn," the minister of Christ should reason of "righteousness, temperance and judgment to come." Much care should be exercised in the selection of suitable topics. The guilt, helplessness and danger of the sinner; the atoning sacrifice of Christ; the way of salvation by repentance and faith, and a holy life, as the fruit of faith, are the great subjects to be illustrated and enforced; and it should be done with such tender earnestness as to convince the hearers that the preacher seeks not theirs, but them.

Nor is it a matter of small moment how we sing. The sentiment of the hymn should be appropriate. In rendering it, heart is of more consequence than art. "I will sing with the spirit and I will sing with the understanding also."

Solemn responsibilities devolve upon a church that has been visited with a revival in respect to gathering in its fruits. We refer not to the gathering of them into the church, though this is important, but to the introducing of young converts into the varied activities of the Christian life. They need doctrinal instruction. They need spiritual counsel. But above all they need encouragement and direction so that, following Him, who went about doing good, they may at once enter upon paths of usefulness. In the prayer-meeting, in the Sabbath school, in tract distribution, at the sick bed, in the hovel of the poor, among their associates, among the ignorant and depraved, in the many forms of Christian benevolence, by prayer, by exhortation, by the consecration of their time, talents and property to the service of their Master, let them become co-workers with God in ameliorating and elevating the condition of our race, and in bringing the blessings of the great salvation provided in the Gospel home to every heart. The first inquiry of the soul, is, "Lord what wilt thou have me to do?" That is the golden moment to be seized, with which to commence a course of Christian effort on behalf of a sin-ruined world. Thus are built up the pillars of the Church. Thus are developed the noble benefactors of our race. If this golden moment be left unimproved, the young convert may soon sink back into forgetfulness of God, or persuade himself, that it is enough to have united with the church and quietly move on with the crowd of fruitless professors. Through such sad neglect, powerful revivals often result in a large increase, it may be, of the membership of a church, but in only a small addition, to its spirituality and moral power. Young converts, instead of growing up to the "full stature of a perfect man in Christ Jesus" are dwarfed or crippled for life. Revivals are brought into disrepute, and the cause of Christ suffers.

ARTICLE VIII.

INSPIRATION.—TRANSLATED FROM ZELLER'S "BIBLISCHES WÖRTERBUCH."

By CHARLES F. SCHAEFFER, D. D., Gettysburg, Pa.

"All Scripture" of the Old Testament "is given by inspiration of God" (2 Tim. 3 : 16), that is, *breathed* into the writers by God, spoken to them internally and pervaded by the Lord who "is that Spirit" (2 Cor. 3 : 17). The apostle here describes the Old Testament, presented to us in a written form, as the production of the Holy Spirit, who communicated to the writers the thoughts, expressions, facts and entire narrative, for the purpose of being committed to writing. The Church, with strict consistency and in accordance with the sacred writers themselves, assigns in a similar manner the writings of the New Testament to the Spirit of God as their author. The most valuable features of elaborate human writings—well-arranged and desirable materials clothed in appropriate language—are derived from an author's natural gifts, or his profound study of the subject and diligent investigations, or a peculiarly happy frame of mind during the composition. Such attributes in the Holy Scriptures are the result of an intimate union of the spirit of man with the Spirit of God, by which the revelations of the latter in their pure and unperverted form enter the former. The several parts of the Scriptures are either directly dictated by the Spirit of God, (for instance, the writings of the prophets and the apostles) or, are at least written under the guiding and sanctifying influence of the Spirit (for instance, the Gospel of Luke, see ch. 1 : 1-4 ; &c.) These causes have given to the Scriptures the character which they really possess, that is, they are, not the word of man, but *the word of God*. We here perceive unquestionably a wonderful interposition of God—he descends and takes part in the human processes occurring in the writer's soul. But is not every genuine revelation a wonderful act of God in which he connects himself with the sphere of human life? Now the Scriptures constitute a part of God's revelations, and are indeed so necessary a part of them, that we may with truth

maintain that it would be impossible for us to possess any certain knowledge of the revelations of the Lord without *Scriptures*, that is, writings containing God's Word. As the *Scriptures* do not themselves state the doctrine of Inspiration in all its details, we may be here allowed to state the principles which it is necessary to adopt on this subject; we derive them from the declarations of the Word of God respecting divine revelations in general.

I. The following is the fundamental principle on which the doctrine of the inspiration of the *Scriptures* reposes:—the Holy *Scriptures* did not proceed from man, as the result of devout meditation, or of religious enthusiasm, or of the action of a tenacious and faithful memory, but from a direct act of divine grace; the Holy Spirit spoke and gave; the human writer usually gave to others simply that which had been thus imparted to him. This principle is expressed in the Hebrew phrase translated: "God put in the heart" (*Ezra* 7: 27; *Neh.* 2: 12). The heart is ordinarily regarded as the original source of man's thoughts. Now if it is necessary that any thought should first be put in the heart by the Lord (as Joab, for instance put certain words in the mouth of the woman of Tekoah, *2 Sam.* 14: 3) it follows that this thought could not have proceeded from man originally. This principle is further illustrated by the promise which Christ gave to his disciples respecting the testimony to be given by them before the world (even as the *Scriptures* are themselves such a testimony): "Take no thought how or what ye shall speak, for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you." (*Matt.* 10: 19, 20). The same principle is involved in the phrase which frequently occurs: "God spake by the mouth of the prophets, &c." Its truth is, besides, demonstrated by the fact that these witnesses clearly distinguish between the special revelations of the Spirit, and the suggestions of their own minds, even after they had been sanctified by grace. Thus, when Paul treats of marriage, he expressly says (*1 Cor.* 7: 25) that the judgment which he gives is, indeed, that of one who has the Spirit of God (*ver.* 40), or the weighty opinion of a regenerated Christian, but that, nevertheless, it is not one of those special and extraordinary revelations, such as he at other times received (for instance, *7: 10; 11: 23*). Both Moses and Jeremiah confess that they had at first been unwilling to speak in the name of the Lord.

Cases are, besides, described, in which the former, although God spake unto him, as a man speaketh unto his friend (Exod. 33 : 11), was compelled to wait until the mind of God should be revealed to him (Lev. 24 : 12 ; Numb. 15 : 34). Jeremiah confesses that after he had long labored as a prophet and the word of the Lord had become his joy and rejoicing (15 : 16), he had desired to lock up that word in himself, but that the Lord had prevailed over him (20 : 7-9). When these Holy men of God (2 Peter 1 : 21) accordingly spoke or wrote, they clearly distinguished in this manner between that which was divinely given, and that which was of human origin. The erroneous view which represents Inspiration as merely a devout frame of mind, would ultimately lead to the conclusion that the ordinary influences of the Holy Spirit, which continually direct and quicken the believer, are simply human emotions, and thus all true and positive religious life would be extinguished.

II. If we then adhere to the fundamental doctrine that the Scriptures result from extraordinary communications granted by the Divine Spirit to the hearts of the writers, and that this Spirit also gave the words which were to be recorded, it is at once apparent that the *mode* in which these communications were made, must be inexplicable, and that all questions which mere curiosity might propose, are inappropriate. It is a mystery of God, bearing his Holy seal—it cannot be explained by us who are neither prophets nor apostles. Still, the believer meets with declarations which fully satisfy his soul. The words of Peter respecting the prophets of the old covenant are remarkable : "They spake, (as they were moved) by the Holy Ghost" (2 Pet. 1 : 21), that is, even as the Spirit of Christ that was in them, carried, led or conducted them, towards the Lord and the objects that were to be revealed. Two points respecting the inspiration of the Old Testament are here exhibited to our view—its grandeur and its shadowy character. A certain grandeur appears in it ; for there is something lofty in the circumstance that the spirit of a man, which is usually restricted to the body and to the knowledge derived ultimately through the bodily nature, should be transported by the Lord beyond these limits and raised upward to the contemplation of the divine mysteries of the kingdom. And yet the shadowy character of that inspiration is not concealed.

It consisted in the circumstance that the prophets were only *led or conducted* by the Spirit, and divine life was not made by it to constitute man's internal nature—the prophet, viewed merely as a man and independently of his office, according to which he testified concerning the future redemption, still remained under the law. The situation of the writers of the New Testament was different in this respect. Their inspiration is founded on Regeneration; they are children of God, in whom through the indwelling of the Holy Spirit, a new man is begotten of God, who is blessed in the liberty of Christ. But the inference can by no means be thence drawn that the inspiration of the New Testament is simply the natural and obvious result and external manifestation of regeneration, and that the sacred writers occupied merely the same position which all believers assume. On the contrary, only a few were chosen, to whom the Spirit was thus given, not merely as “fire” (Matt. 3: 11, for the death of the old and the establishment of the new nature), but also as “power” (Luke 24: 49; 1 Cor. 2: 4; ch. 12). Inspiration was an act of the Spirit of the Lord, which was superadded to Regeneration.

III. If the Holy Ghost has been figuratively termed the living and moving finger or hand, and the human writer the harp, this image, when correctly employed, does not imply that the latter necessarily was a blind, inanimate instrument, never moving except by an outward or foreign impulse. For we have already seen above that these witnesses received divine revelations with full consciousness, that they engaged in moral labors, and in some cases sustained an inward contest, before they devoted themselves in unconstrained and voluntary obedience to the service of the Lord. The Scriptures, indeed, never speak of a compulsory, immediate and paroxysmal inspiration of the Spirit, except in the case that a warning is given to the wicked (Job 33: 15–18), or among pagans, or in the case of weak and irresolute servants of God, like Sampson, &c. The writers of the Old Testament, on the contrary, were holy men (2 Pet. 1: 21) who had, independently of their calling as prophets, voluntarily yielded to the discipline of the Holy Spirit and who walked in God's ways; when they listened to the divine communications from above and then spake, it was done in faith, and their obedience was the obedience of faith. The witnesses of the New Testament were disciples of Christ and had been baptized with his Spirit; but where His Spirit is, *there* is liber-

ty. These circumstances have given to the Scriptures their animated and varying form. They do not merely furnish a system of faith and of morals dictated from above, neither are they simply historical narratives. In many portions the experience and the sufferings of the writers are interwoven with the divine revelations, so that they constitute truly a word or book of real life in all its aspects. We accordingly find in them not only an account of that which each witness received from the Lord, but also of the mode in which he received it, of their own inquiries and reflections, and of their fidelity, in consequence of which a still more weighty trust could be placed in their hands (1 Pet. 1: 10-12).

IV. From these statements it appears that the words quoted above: "It is the Spirit of your father which speaketh in you," by no means exclude a certain influence which the personal character, natural abilities and peculiar circumstances of the writer might be expected to exercise on the mode in which he bears witness. While the souls of the sacred writers were pervaded by the Spirit of the Lord, his words received a certain human and varied coloring from them respectively. The note emitted from the harp and the flute may be the same, and yet the difference of the sounds of the two instruments is instantly perceived; the same light of the sun elicits the fragrance of the flowers of a garden, and yet under its influence each flower emits its own peculiar fragrance. So, too, it is one and the same Spirit that worketh all in all the sacred writers, but the style of speech varies according to the position of the individual under the old or the new covenant—there is a difference between the style of Isaiah and that of Jeremiah, between the style of Paul and that of John.

V. This influence of the writer's personal affairs does not, however, affect a single letter of the Lord's promise: "The Spirit will guide you into *all truth*" (John 16: 13). No error of any of the writers as men, exercised the least influence on the testimony given in the Scriptures. The influences of the Divine Spirit when divine truth is communicated by inspiration, entirely exclude the influence of human errors. In matters which did not affect the truth of the kingdom of God, the Spirit no doubt permitted each writer to record the materials furnished by his memory (and indeed some external circumstances seem to have been unknown to one or the other writer). We find, for instance, that the first visitors at the grave of Christ bear different names in

the writings of the Evangelists. The openness and ease with which these variations are introduced, may convince an unprejudiced mind that such external matters are of no consequence whatever, in the view of the Divine Spirit, in reference to any influence on the kingdom of God. But that Spirit permitted no witness whose instrumentality he employed, to pronounce actual errors, untruths or deceitful words. Even in external matters, in points belonging to Geography, Natural History, &c., many statements, which enemies have attempted to represent as erroneous and ridiculous, have, at a later period, when investigations were conducted with increased knowledge and more favorable opportunities, now been triumphantly sustained. If doubtful or difficult passages still remain, that fact demonstrates that it is the part of wisdom to withhold a rash and premature judgment respecting supposed errors in the Scriptures, and to wait until a satisfactory solution can be obtained. The declaration cannot be overthrown: "It is the Spirit that beareth witness, because *the Spirit is truth*" (1 John 5 : 6).

ARTICLE IX.

LANGE'S THEOLOGICAL AND HOMILETICAL COMMENTARY ON THE NEW TESTAMENT.

By PHILIP SCHAFF, D. D., Mercersburg, Pa.

It is proposed to issue an American Edition of the *Bible-work, or Theological and Homiletical Commentary, on the Bible*, now in course of preparation by the Rev. Prof. John P. Lange, D. D., of the University of Bonn, in connection with a number of distinguished divines and pulpit orators of Europe. The New Testament is nearly complete with the exception of the Romans and Revelation, and the Old Testament will follow in due time. But the proposed English edition will for the present only embrace the New Testament.

The work of Dr. Lange and his co-laborers was hailed at the appearance of the first volume as a great desideratum,

no commentary of this kind having been attempted since Dr. Starke's voluminous *Synopsis Bibliothecæ Exegeticæ*, of 1740, and has already met with unusual success, both in Europe and America. The plan is admirable, and the execution exhibits not only a high order of talent, but in some parts even rare genius and an overflowing wealth of ideas. The work embraces a new and accurate version of the text with an ample introduction and analysis, and a three-fold commentary under three distinct heads, as follows:

I. *Exegetical and Critical Notes*, which present the most valuable results of ancient and modern investigations of Biblical scholars.

II. *Dogmatical and Ethical Ideas*; or the leading theological and religious thoughts and reflections contained in, or suggested by, the text.

III. *Homiletical and Practical Suggestions*; with a rich variety of themes and parts for sermons, and useful practical hints, well calculated, not by any means to supersede, but to stimulate the labor of preparation for the pulpit, and to open the inexhaustible wealth of the Bible for purposes of edification.

The work, though mainly designed for ministers, is free from the pedantry of learning and accessible to educated laymen. Its tone and spirit is sound, truly Christian, evangelical and catholic. We have heard but one voice of commendation in its favor, from eminent divines of various denominations, who are acquainted with it. Of all larger commentaries, it bids fair to become, if it is not already the most useful and popular among ministers, theological students and such laymen who have taste and leisure for a more extended study of the word of God. It is more particularly the *Pastor's Commentary*; it forms almost an exegetical library in itself and must take rank among those books which are constantly consulted as safe guides and intimate friends.

The English translation will aim to be a faithful and free re-production of the German original in its integrity, with such occasional addition in brackets, as might be of special use to the American reader. The Edinburgh translation embraces only the first three Gospels and will not be carried on any further. It will be used as a basis, but subjected to a thorough revision, word for word, according to the latest edition of the original. The typographical arrangement

will be altogether different, far more convenient and economical and adapted, as much as possible, to the original.

The American Editor, an intimate personal friend of Dr. Lange, has on consultation with him and with his full approbation, consented to superintend the preparation and publication of the American edition. He has already prospectively secured the co-operation of a number of distinguished divines of the leading evangelical denominations of the land, each of whom will be responsible for the particular portion of the work assigned to him. It is in no sense a sectarian, but a truly evangelical catholic commentary, and in this spirit and aim, it will be prepared for the benefit of the American public.

The several books of the New Testament will be issued and sold separately. The first volume, containing the general introduction to the Bible, and the Commentary on the Gospel of Matthew, prepared by the Editor, will appear early this year. The whole New Testament, will embrace from eight to ten volumes and will be furnished in three or four years. Subscribers for the complete work will receive the several parts as they appear, by mail or express, free of expense. But each volume will also be sold separately.

The Evangelical Lutheran Church of America will be well represented in this noble and eminently useful literary enterprise, by the Rev. Prof. Dr. Charles F. Schaeffer, and the Rev. Dr. Charles P. Krauth, Jr., who have already an established reputation, as thorough Biblical and Anglo-German scholars and successful translators. Dr. Schaeffer is busily at work on Lechler and Gerok's Commentary on the Acts of the Apostles, which is one of the best parts of Lange's *Bibelwerk*, and expects to have it ready for the press, during the course of the year 1864.

As this Commentary embodies the best fruits of the modern Biblical scholarship and pulpit eloquence of evangelical Germany, and will be especially adapted to the use of American readers by the various translators, it may be certain of a hearty welcome, especially among the ministers of the Anglo-German churches of America.

The publisher, Mr. Charles Scribner, of New York, will spare no pains and expense to get the work out, in a style worthy of its character and of his own reputation as a publisher of good, useful and substantial books.

ARTICLE X.

NOTICES OF NEW PUBLICATIONS.

A History of Christian Doctrine. By William G. T. Shedd, D. D. In two volumes. New York: Charles Scribner. 1863. These Lectures are the result of the author's studies, whilst he was occupying the Professorship of Ecclesiastical History in the Theological Seminary, at Andover. They are divided into seven books: (1) Influence of philosophical systems upon the construction of Christian Doctrine; (2) History of Apologies; (3) History of Theology (Trinitarian) and Christology; (4) History of Anthropology; (5) History of Soteriology; (6) History of Eschatology; (7) History of Symbols. It is an elaborate and able contribution to our theological Literature, written in a clear and concise style by a philosophical Christian scholar, valuable not only to the professional student, but to all intelligent Christians. In so excellent a work, we regret that we are obliged to take exception to any of its statements. The most unsatisfactory portion of the work is that which treats of the Symbols of the German Churches. The author, is in error when he says, that the *Confessio Saxonica* and the *Confessio Wurttembergica* constitute a part of Lutheran Symbolism. They were drawn up, the one by Melancthon and the other by Brenz, only for a temporary purpose and were officially acknowledged by a very small portion of the Church. The Symbols, generally recognized, are the *Augsburg Confession*, *The Apology*, *The Smalcald Articles*, *The Catechisms of Luther* and the *Formula Concordiæ*. He is, also, mistaken, when he asserts that the Lutheran Church teaches the doctrine of *Consubstantiation*. The term is not to be found in any of our Symbols, and it has always been rejected by the Church. The real presence of Christ's glorified humanity in the Holy Supper is something very different. So too the term Absolution, as used in the Lutheran Church, is also misapprehended. By it nothing more is meant than the announcement of God's promises to the penitent, that his sins are forgiven, if he has exercised a godly sorrow, and trusts in the merits of Christ. We cannot believe that our Confession "contains Romanizing elements," that it "teaches Papal errors," or that "like the Popish theory, it promotes a superstitious feeling in reference to the Eucharist." But this is not the first time we have been compelled to remonstrate with some of our American authors, in reference to the want of accuracy as to the Lutheran Church; not because we have supposed they desired to misrepresent the Church, or were unwilling to do us ample justice, but from a want of acquaintance with our internal history and a proper insight into our doctrinal peculiarities.

The Heidelberg Catechism in German, Latin and English; With an Historical introduction. Prepared and published by the direction of the German Reformed Church in the United States of America. Tercentary Edition. New York: Charles Scribner. 1863. This interesting volume is designed to commemorate the Tercentary Anniversary of the formation and adoption of the Heidelberg Catechism, the Symbol of a large and prominent portion of the Protestant Church, in this country

and in Europe. The Catechism is conveniently arranged in four parallel columns, the original German, the Latin, modern German and English versions, and is intended as a critical, standard work of the Church. The three languages in which it has been issued, the ability and care with which it has been edited, as well as the historical introduction, give great value to the work and render it an object of interest not only to the members of the German Reformed Church, but to Christians of every name. The paper and typography of the work are very beautiful. We should be gratified to see the Augsburg Confession presented to the public in the same attractive style.

A Critical History of the Doctrine of a Future Life. With a Complete Bibliography of the subject. By William Rounseville Alger. Philadelphia: George W. Childs. 1864. This work is one of profound research and immense labor, the result of patient study and unwearied thought. The whole field of discussion is divided into five parts: (1) Historical and Critical introductory views; (2) Ethnic thoughts concerning a future life; (3) New Testament views concerning a future life; (4) Christian thoughts concerning a future life; (5) Historical and Critical dissertations concerning a future life. Under these different heads is embraced whatever material relates to the history, philosophy and theology of the subject, carefully gathered from every available source. Whilst the work possesses great ability and learning, and is marked by thoroughness and candor in its discussions, it contains a large amount of error. We differ from the author on several historical points, Biblical interpretation and doctrinal belief. We object to the manner in which he speaks of some of the fundamental truths of our holy religion, of the cardinal doctrines of redemption through the vicarious sufferings and death of Christ, of the resurrection of the body and the eternity of future punishment. The tendency of the work is materialistic. The most valuable portion of the volume is the Appendix, prepared by Ezra Abbott, of Harvard University, a model of special bibliography. It gives the whole literature of the subject, a catalogue of works, relating to the nature, origin and destiny of the soul, embracing upwards of five thousand distinct publications on the Future Life, classified and arranged chronologically with notes and indexes of the authors and subjects.

The Great Stone Book of Nature. By David Thomas Ansted, A. M., Late Fellow of Jesus College, Cambridge, &c. Philadelphia: George W. Childs. 1863. "There is but one way," the author remarks, "in which Geology can be understood, and that is by a thorough familiarity with all that is going on now, both in the animate and inanimate kingdoms of Nature. These represent the language in which the Stone Book is written." The author shows that the same causes are now in progress by which all the changes in the past have been effected, and traces the result which these causes have produced. The organic remains, the supplies of fuel, the pre-Adamite world, the glittering treasures of the earth, the metallic wealth and the circulation of water present discussions of interest, stranger than romance itself. The book is an instructive and popular exhibition of a most interesting department of science.

The Mercy Seat; or Thoughts on Prayer. By Augustus C. Thompson, D. D., Author of "The Better Land," "Morning Hours at Patmos," etc. Boston: Gould & Lincoln. 1863. This is a systematic and very suggestive treatise on a most delightful and important subject, written

in a clear and fervent style and illustrated with forcible incidents, by an author favorably and extensively known. All who are in the habit of resorting to the mercy seat will find aid and comfort in its perusal.

Christianity the Religion of Nature. Lectures delivered before the Lowell Institute. By A. P. Peabody, D. D., LL. D. Preacher to the University, and Plumer Professor of Christian Morals in Harvard College. Boston: Gould & Lincoln. 1864. These able Lectures on Natural Religion, originally prepared for the Lowell Institute, embrace the following subjects: Natural and Revealed Religion—Revelation—Miracles—Records of Revelation—the Love of God—the Providence of God in Human Art—the Providence of God in Human Society—the Holiness of God—God in Christ—Immortality—Christian Morality—the Natural Religion of the State—the Sabbath, a Law of Natural Religion. They are impressive, full of thought, rich in illustration, and of great excellence in style, worthy of the high reputation, which the author enjoys. There are a few expressions which might have been omitted, and some parts, presented and more fully carried out with greater positiveness.

Music of the Bible: or Explanatory Notes upon those passages in the Sacred Scriptures, which relate to Music, including a brief view of Hebrew Poetry. By Enoch Hutchinson. Boston: Gould & Lincoln. 1864. This is an elaborate commentary upon the music and poetry of the Bible, and may be regarded as a valuable contribution to our Biblical Literature. The work is unique, and gives evidence of the learning, critical skill and industry of the author in this particular branch of study.

Geographical Studies. By the late Professor Carl Ritter of Berlin. Translated from the original German by William Leonhard Gage. Boston. Gould and Lincoln. 1863. Ritter, who died in 1859, was regarded as the most distinguished geographer in the world. To his discoveries and teachings are we indebted for many works, whose influence in this department of study has been so widely extended. The volume before us contains an interesting sketch of Ritter by the translator, a former pupil and an ardent admirer, with a full account of his geographical labors by Dr. Bügekamp, an essay, introductory to general comparative geography, observations on the fixed forms of the earth's surface, the geographical position and horizontal extension of the continents, remarks on form and numbers as auxiliary in representing the relations of geographical spaces, the historical element in geographical science, nature and history as the factors of natural history, and the external features of the earth in their influence on the course of history.

The Witness Papers. The Headship of Christ and the rights of the Christian People, a Collection of Essays, historical and descriptive sketches, and personal portraits. With the author's celebrated letter to Lord Brougham. By Hugh Miller. Edited with a Preface by Peter Bayne. Boston. Gould & Lincoln. 1863. Hugh Miller has hitherto for the most part been known as a scientific author, chiefly in the department of Geology, but in this work containing a series of polemical discussions, he is presented as the champion of the Free Church of Scotland during a very important and serious conflict in her history, her struggle in 1843 for spiritual independence, showing himself equal to the task undertaken and fully establishing the doctrine, that Christ is

King and Head of the Church and the State has no right to exercise spiritual jurisdiction over ecclesiastical affairs.

Jerry: or the Sailor Boy Ashore. Being the seventh—a fragment—in the series of the Aimwell Stories. By Walter Aimwell. To which is added a memoir of the author, with a likeness. Boston: Gould & Lincoln. 1864. We have, several times, directed the attention of our readers to this interesting series. We are acquainted with no books, more instructive and attractive to the juvenile reader. This is an unfinished volume, on which the last labors of the author were expended, but written in the same excellent spirit, and with the same high aim.

The Constitutional History of England since the accession of George Third, 1760–1860. By Thomas Erskine May. In two volumes. Vol. II. Boston; Crosby & Nichols. 1863. The second volume of this important history, which we commended to our readers in a former number of the *Review* has made its appearance. It discusses the following topics: A history of party, of the press and political liberty—of the Church, of civil and religious liberty—of local Government—of Ireland before the Union—of British Colonies and Dependencies and of the progress of Legislation—its policy and results. The author's labors seem to have been conducted with conscientious industry and much valuable information is communicated.

Chambers' Encyclopedia: A Dictionary of Universal Knowledge for the People. Illustrated. Vol. V. Philadelphia: J. B. Lippincott & Co. 1863. We have several times taken occasion to speak of the excellencies of this work. Every succeeding volume, as it is issued from the press, impresses us with the conviction of its great value. We believe that we are conferring a public service, when we direct attention to the publication. The present volume opens with a brief sketch of John Mason Good and concludes with an article on Labor and Laborers.

The Book of Days. A Miscellany of Popular Antiquities in connexion with the Calendar, including Anecdote, Biography and History, Curiosities of Literature and Oddities of human life and character. Edited by R. Chambers. In two volumes—vol. I. Philadelphia: J. B. Lippincott & Co. 1863. This interesting work is entirely *sui generis*. It is full of information—matter, which you might search for in vain in any other publication. It consists of (1) Facts, connected with the Church Calendar, including the Popular Festivals, Saints' Days, and other Holidays, with illustrations of Christian Antiquities in general; (2) Phenomena, connected with the Seasonal Changes; (3) Folk-Lore of the United Kingdom, viz: Popular Notions and Observances, connected with Times and Seasons; (4) Notable Events, Biographies and Anecdotes connected with the Days of the Year; (5) Articles of Popular Archaeology, of an entertaining character, tending to illustrate the progress of Civilization, Manners, Literature and Ideas in these kingdoms; (6) Curious, Fugitive and inedited Pieces.

Annals of the Army of the Cumberland, comprising biographies, descriptions of departments, accounts of Expeditions, Skirmishes and Battles; also its Police Record of Spies, smugglers and prominent rebel emissaries. Together with anecdotes, incidents, poetry, reminiscences, etc. and official reports of the Battle of Stone River. By an Officer. Illustrated with steel portraits, wood engravings and maps. Philadelphia: J. B. Lippincott & Co. 1864. This work is not intended as a History of the Rebellion, but is simply a collec-

tion of sketches and portraits of representative men and a number of events connected with the Army of the Cumberland. It is a book rich in facts and illustration, and a most interesting contribution to the literature of the War.

The Peninsular Campaign in Virginia, or Incidents and Scenes on the Battle-fields and in Richmond. By J. J. Marks, D. D. Philadelphia: J. B. Lippincott & Co, 1864. This volume, written by our friend, Dr. Marks, a Chaplain in the Army and for some time a prisoner at Richmond, is one of much interest. Although not philosophical, or designed as a connected history of the Campaign in Virginia, it is full of the author's experience, and scenes which he witnessed, the most remarkable incidents, thrilling narrative and striking illustration, and, gives the reader a very distinct impression of the character of the Rebellion and the infatuation of our misguided brethren in the South. The author was in Gettysburg, for several weeks after the memorable battle, laboring in connexion with the Hospital work, and we feel no hesitation in endorsing the truthfulness of the statements contained in his book.

Letters to the Joneses. By Timothy Titcomb. New York: Charles Scribner. 1863. The popularity of Dr. Holland, as an author, is well established. In the present volume he points out, in an easy and familiar style, the foibles and mistakes, incident to human character, and presents motives and suggestions for mental and moral improvement. The letters seem to have been written with a desire to correct evils, that are found to exist in almost every community, and are distinguished by the same sterling qualities, strong, practical common sense, which characterize his former publications. Whilst we might object to some portions, as rather latitudinarian, we believe the book will be read with interest and do good.

Gleed: or the Vision of All-Souls' Hospital. An Allegory. By J. Hyatt Smith. New York: Charles Scribner. 1863. In this vision, Dr. Smith gives the various methods, which individuals have employed to cure the malady of sin. The allegory is well managed, the illustrations of truth and duty are appropriate, and the views presented, sound and scriptural. The reader, in its perusal, is continually reminded of Bunyan's Pilgrim's Progress.

The Sergeant's Memorial. By his Father. New York: A. D. F. Randolph, 1863. This volume was prepared by the Rev. J. P. Thompson, D. D., in memory of his son, who died at the early age of twenty in the service of his country. It is a book of no ordinary interest, not only on account of its being a beautiful and touching record of a most lovely young man, of unusual promise, frank, noble and Christian, who was a great favorite with all who knew him, but for the earnest, patriotic spirit which it breathes and the impressive lessons which it conveys. The bereaved parent has most delicately executed his part of the work.

The Young Patriot: A Memorial of James Hall. Boston, Massachusetts Sabbath School Society. This also is the record of the brief career of a patriotic Christian youth, who gave himself to his country and his God in the present great national struggle. It is the life of one, whose pure and beautiful character is worthy of an enduring memorial.

Reminiscences of Amherst College. Historical, Scientific, Biographical and Autobiographical: also of other and wider life experiences. With four plates and a Geological map. By Edward Hitchcock. Northamp-

ton, Mass. Bridgman & Childs. 1863. The title sufficiently explains the character of the volume. It is a collection of the most interesting and instructive facts, on a variety of topics connected with an Institution extensively and favorably known, by Dr. Hitchcock, so prominently and honorably identified with its history from the beginning. It is full of practical lessons of the most valuable wisdom, interesting not only to the friends of Amherst, but to all our Literary Institutions in the land.

Questions on the Life of Moses, embracing the Books of Exodus, Leviticus, Numbers and Deuteronomy. By John Todd, D. D., Pittsfield, Mass. Northampton, Mass.: Bridgman & Childs.

A Question Book: embracing the Books of Joshua and Judges. For Sabbath Schools and Bible Classes. By John Todd. This is a continuation of a series, commenced some years ago, and favorably noticed in the *Review* of 1856. It is worthy of the high endorsement, given to it by some of our most eminent clergymen and teachers. Dr. Todd is well known for the interest he takes in the young, and his successful efforts for their improvement. All the productions of his pen may be safely recommended.

The Common Place-Book to the Holy Bible. By John Locke. Revised by Rev. William Dodd, LL. D.—“A Dictionary of the Holy Bible” for general use in the study of the Holy Scriptures with engravings, maps and tables. “The New Testament” with brief notes and instructions, designed to give the results of critical investigation, and to assist common readers to understand the meaning of the Holy Spirit in the inspired word, including the references and marginal readings of the Polyglot Bible. “The Bible Text Book,” or the principal texts, relating to the persons, places and subjects, occurring in the Holy Scriptures, arranged for the use of ministers, teachers, visitors and all students of the Bible. With two maps, and a variety of useful tables. “The Bible Atlas and Gazetteer,” containing a list of all Geographical names with references to their Scripture places and to the proper maps. “Morning Exercises” for every day in the year. By Rev. William Jay. “Evening Exercises” for every day in the year. “Village Sermons,” or Fifty-two plain and short discourses on the principal doctrines of the Gospel. By Rev. George Burder. “Practical Truths.” By Archibald Alexander, consisting of his various writings for the American Tract Society, &c. “The Afflicted Man’s Companion; or a Directory for persons and families afflicted with sickness, or any other distress. By Rev. John Willison. “The Complete Duty of Man;” or a System of Doctrinal and Practical Christianity, designed for the use of families. By Henry Venn, D. D. “The Sabbath,” viewed in the light of Reason, Revelation and History, with a sketch of its literature. By James Gilfillan. The volumes, whose title-page has been given, are all valuable. They will be found useful helps in the study of the Scriptures and in the cultivation of piety. The literature of the American Tract Society is of a high order. Ever keeping before it the object for which the Society was instituted, its publications are adapted to every circumstance and occasion, and their circulation has been accompanied with the most blessed results. Through its agency many homes have been gladdened, and many a heart has rejoiced. The Institution was organized in 1825. Its publications have been issued in one hundred and thirty-seven different languages and dialects. Its claims upon the sympathies and co-operation of the benevolent of all evangelical denominations cannot be questioned.

Lyrics of Loyalty. Arranged and edited by Frank Moore. New York: G. T. Putnam. 1864. This is the best collection of the kind which the present Rebellion has elicited, and will be read with interest long after the occasion, which produced them, has passed away. No one is better qualified than the Editor of the "Rebellion Record" to prepare such a book, and among the contributors we find the names of Bryant, Longfellow, Whittier, Benjamin, Read, Holmes, Leland, Emerson, Sigourney, Stowe and others, well known to fame.

Rebellion Record.—Number 41 of this work is just published, and the documentary history of the War is brought down to Nov. 1863. The work is growing in value with every succeeding number, and should have a place in every Library in the country. Parts 39 and 40 contain full and interesting reports concerning the memorable Battle of Gettysburg.

The Bibliotheca Sacra. The last number of this admirably conducted *Quarterly* is one of unusual interest. Two of the articles are by ministers of our own Church—"Athanasius and the Arian Controversy" by Rev. Dr. C. F. Schneffer, and "Charles Wesley and Methodist Hymns" by Rev. F. M. Bird. The work continues to sustain its elevated character, and is devoted to the discussion of the great principles of evangelical truth. It is the repository of general and choice knowledge in the wide domain of sacred literature.

The Atlantic Monthly, devoted to Literature, Art and Politics. From the commencement of its career this monthly has maintained a high literary standard, and among its contributors are to be found some of the ablest and most successful writers in the country. We trust Longfellow will complete his version of "Dante's Paradise," so successfully commenced in a former number.

United States Service Magazine. This Magazine, three numbers of which have appeared, is issued monthly by C. B. Richardson, of New York, and designed to furnish full and authentic information of the condition and progress of military affairs in the United States and Europe. It supplies an important want at the present time, and is deserving of a liberal patronage. The contributors are some of our most distinguished military, scientific and literary men. Prof. Jacobs, of Pennsylvania College, contributes to the January and February numbers. The work is under the editorial supervision of Professor Coppee, whose experience and literary abilities eminently qualify him for the position.

Harper's New Monthly Magazine has a larger circulation than any similar publication, and continues to take the lead of all our Pictorial Magazines in the variety and interest of its matter. Its illustrated articles are entertaining and useful, whilst its contributions generally are of a high order. There is no periodical in the country of its kind, which can be compared to it.

Littell's Living Age is published weekly, and usually contains a very attractive list of articles, admirably suited to the taste and circumstances of thousands, who have neither the disposition nor the means to procure the Foreign Magazines, and yet are desirous of forming an acquaintance with English periodical literature. Mr. Littell's selections are generally judicious, and we seldom meet with an article to which the most fastidious could take exception.

The Prophetic Times. A new serial, devoted to the exposition and inculcation of the doctrines of the speedy coming and reign of the Lord Jesus Christ and related subjects. Edited by Rev. Drs. Seiss, Newton,

Duffield and others. Philadelphia. This work has reached the third number of the second volume. It is published in monthly numbers, and is an able exponent of the Millenarian views of Sacred Prophecy.

The Evangelical Lutheran Church: Her glory, perils, defence, victory, duty and perpetuity; a discourse for the three hundred and fifty-sixth anniversary of the Reformation. Delivered in St. John's Church, Nov. 1st, 1863. By Charles P. Krauth, D. D., Philadelphia: Smith, English & Co.

Loyalty to the Government: A Thanksgiving Sermon, delivered in Selinsgrove, Pa., on the 6th of August, 1863. By Rev. P. Anstadt, A. M. *Lutheran Kirchenbote*.

Historical Discourse, delivered before the Schoharie County Bible Society, at its Semi-Centennial meeting in the Lutheran Church, Schoharie, N. Y., Oct. 6th, 1863. By G. A. Lintner, D. D., President of the Society. Albany: J. Munsell.

The Wonderful Confederation: A Discourse on Eph. 6: 12. By Joseph A. Seiss, D. D. Philadelphia: Smith, English & Co. 1864.

The Lord at Hand: An Advent Sermon. By Joseph A. Seiss, D. D. Lutheran Publication Society.

Not Dead but Sleeping: Remarks at the Funeral of Miss Sallie Keller, Oct. 20th, 1863. By Joseph A. Seiss, D. D., Pastor of St. John's. Philadelphia: J. R. Bryson.

A Synodical Discourse, delivered at the opening of the Evangelical Lutheran Synod of Central Pennsylvania, Mifflintown, May 20th, 1863. By Rev. D. H. Focht, A. M., President of Synod. Gettysburg: H. C. Neinstedt.

Experimental (not Ritual) Religion, the One Thing Needful. A Sermon, delivered in Newville, Pa., before the West Pennsylvania Synod, Sept. 18th, 1863. By B. Kurtz, D. D., LL. D. Baltimore: T. N. Kurtz.

The True Catholicity of Christianity. A Sermon, delivered before the Synod of East Pennsylvania. By Rev. F. W. Conrad. Selinsgrove: Lutheran Kirchenbote.

America's Blessings and Obligations. A discourse delivered in Trinity Lutheran Church, Lancaster, Pa., on the Day of National Thanksgiving. Nov. 26th, 1863. By Rev. F. W. Conrad. Lancaster: John Baer's Sons.

Liturgisches Kirchenbüchlein; oder: Die Ordnung des Haupt-Gottesdienstes am Sonn- und Festtagen. Aus der Liturgie und Agende für die Evangelisch-Lutherische Kirche in den Vereinigten Staaten. Herausgegeben von Pastor S. K. Brobst. Allentown, Pa., 1864.

Die Kraft des Evangeliums. Predigt von Pastor S. K. Brobst in Allentown, Pa., gehalten in Reading, am 31. Mai, 1863 bei der Versammlung der Lutherischen Synode von Pennsylvanien und den benachbarten Staaten.

Lebens-Beschreibungen, oder Nachrichten von dem Leben und den Schriften aller Evangelisch-Lutherischen Prediger, welche seit Dr. Heinrich Melchior Mühlenberg's Zeit im Staate Pennsylvanien Gemeinden bedient haben oder noch bedienen, u. s. w., zusammengetragen von Joh. Heinr. Conr. Schierenbeck, Ev. Luth. Prediger in Newcastle, Lawrence Co., Pa. Erstes Heft. Selins-Grove, Pa. In der Druckerei des "Lutherischen Kirchenboten." 1863.

CONTENTS OF NO. LVIII.

Article.	Page
I. THE PATRIARCHS OF THE LUTHERAN CHURCH FROM HALLE,.....	159
II. INSTRUCTION IN CHRISTIAN DOCTRINE ACCORD- ING TO THE SYSTEM OF THE EVANGELICAL LUTHERAN CHURCH.—BY JOHN HENRY KURTZ, D. D.,	190
By REV. EDWARD J. KOONS, A. M., Brooklyn, N. Y.	
III. PAUL, THE MISSIONARY APOSTLE,	198
By REV. M. OFFICER, A. M., Lancaster, Pa.	
IV. THE CHRIST OF HISTORY,.....	212
By H. S. DICKSON, D. D., Lewisburg, Pa.	
V. THE BATTLE OF GETTYSBURG,.....	225
By Prof. M. Jacobs, D. D., Gettysburg, Pa.	
VI. THE CONFESSORS AND THE CONFESSION OF AUGS- BURG,.....	246
By REV. F. W. CONRAD, Chambersburg, Pa.	
VII. REVIVALS,	273
By PROF. L. STERNBERG, A. M., Hartwick Seminary, N. Y.	
VIII. INSPIRATION,	293
By CHARLES F. SCHAEFFER, D. D., Gettysburg, Pa.	
IX. LANGE'S THEOLOGICAL AND HOMILETICAL COM- MENTARY ON THE NEW TESTAMENT,	298
By PHILIP SCHAFF, D. D., Mercersburg, Pa.	
X. NOTICES OF NEW PUBLICATIONS,.....	301

The article of Rev. M. Loy, on the Ministerial Office, with which this number opens, is one of the very ablest, with which the Review has ever been graced. The points are clearly stated and well argued, and the fundamental positions in it are established on a basis which it seems to us almost impossible to shake. The next article by Dr. Stockton, on the Object of Life is a profound discussion, worthy of a Christian orator, of the true and false theories of life. The style, in the very affluence of thought and imagery, runs at times into the mystical. The third article is a translation from Sartorius by Rev G. A. Wenzel. Its theme is Sacramental Meditations on the Presence of the glorified Body and Blood of Christ in the Holy Supper. It is a noble discussion, well rendered. The article of Rev. M. Valentine, on the Christian Doctrine of Fasting, is characteristically good, compressing into a narrow space the most essential principles and argument, connected with a just view of the subject. Prof. Stoever contributes to his valuable series of Reminiscences one of William Carpenter and another of J. C. W. Yeager. The next article is on Dr. Johnson: his Works and his Reviewers, from the pen of Dr. Allibone. It is a rich article as might be anticipated when such a subject is in the hands of so accomplished, genial and skilful a writer as is the author of the Dictionary of English and American Literature. This number, which we regard as more than ordinarily excellent, closes with a number of just critiques on the most important new publications. Its appearance is very good and is rendered more cheerful by a change in the color of the cover. Prof. Stoever is indefatigable in his work as Editor, and deserves the warm gratitude and hearty support of the whole Church.—*Lutheran & Missionary.*

With praiseworthy promptness Prof. Stoever sends us the first number of his excellent Review for another year. As usual, it is rich with articles of interest to thoughtful minds.—*Congregationalist, (Boston.)*

The Evangelical Quarterly Review for January comes promptly to hand. All the Articles are able, but those by Drs. Stockton and Allibone will be to many specially interesting. We think the insertion of such sketches of deceased ministers, as those contained in this number, might profitably be introduced as a feature in other Reviews.—*The Evangelist (New York.)*

Professor Stoever adds to his valuable series of biographical sketches of Lutheran Ministers, one of William Carpenter and another of J. C. W. Yeager. The article by Dr. Allibone, the author of the Dictionary of English Literature, will attract the attention of literary men. It is worthy of the reputation of the author.—*The Methodist (N. York.)*

The January number of this Quarterly has been received. The number is an excellent one and commences a new volume.—*German Reformed Messenger.*